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THE REVELATION
OF
THE HOLY SPIRIT



THE REVELATION OF THE HOLY SPIRIT

BY
J. E. C. WELLDON, D.D.

LATELY BISHOP OF CALCUTTA
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P R E F A C E

THE class of persons for whom this Essay is strictly intended is not, of course, theologians, but men and women who, without having received a theological education, yet are or may be interested in the results and processes of Theology. It is not, therefore, an exact or elaborate treatise, but it is designed to serve a special purpose. For the danger of the Church to-day is that Theology may cease to occupy her proper place as the queen of the sciences, and may come to seem a study or pursuit in itself, the affair of mere specialists, without relation to the practical issues of modern life. For then, however much the clergy may insist upon doctrine, the intellectual energetic world will hold aloof from it, and will give it no part in their thoughts and affections, or will regard it as something separable from religion. And the only remedy is to bring home to the world that Theology vitally affects the intellectual and moral problems of life.

Among the articles of the Christian Creed I have chosen the doctrine of the Holy Spirit as

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supreme in interest and importance at the present time. For the belief of the Holy Spirit as a Divine Person, living, acting, quickening, elevating, sanctifying, is the key to the solution of many spiritual problems, or at least to the temper in which alone it is possible to think of solving them. And the object of this book is rather to suggest thoughts than to elaborate them, to trace the outlines and not the details of Revelation, not so much to define truth as to ascertain the true way of looking at it. For as the world and all that is in it and human life become wholly changed, when they are regarded no more materially but spiritually, so in the realisation of the Holy Spirit's Presence lies a new hope, a new energy for mankind.

Goethe says wisely that the battle of faith and infidelity is the one momentous issue in human history; all other issues are subordinate to this. But faith in one point of religion facilitates faith in all religion. Truth is a whole, and every part of it is indissolubly linked to other parts. It is possible, then, that a plea for the doctrine of the Holy Spirit may possess some slight value in Christian Apologetics. If it were so in the instance of this book, that would be my deepest joy, my best reward.

The Essay has been written at so many different times and in circumstances of so much difficulty, as when I was far from my books at Simla or elsewhere in India, that I am afraid I may have fallen

into some mistakes which ought to have been, and yet could not easily be, avoided. But I may state in simple gratitude that a large part of it has been read by my friend Canon G. H. Whitaker, although he is not in any sense responsible for it.

In respect of the passages quoted, whether from ancient or modern literature, I have tried to assume such knowledge as the readers whom I had in view would probably possess. I have generally translated passages of foreign languages, ancient or modern, and have not cited the original, unless it seemed to be specially important.

I ought perhaps to add that in some few cases I have borrowed thoughts and expressions from other writings of my own.

J. E. C. WELLDON.

April 1902.

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CHAPTER I

THE REVELATION IN THE OLD TESTAMENT

IT is my hope in this Essay to examine with as much care as possible the teaching of our Lord Himself and of His Apostles after Him in regard to the Holy Spirit, and then to determine what light it throws or is capable of throwing upon the religious problems of the modern Christian world. It is true that that teaching cannot be fully understood without reference to the anticipations of it in the Old Testament and the Apocrypha, and to the interpretations of it or inferences from it among the Fathers of the Church, as well as in some degree to the belief and language of our Lord's own time. For every religious teacher, and the greatest as much as the humblest, teaches in a certain intellectual or spiritual atmosphere: he makes assumptions, or does not make them, according as they are or are not warranted by the opinion of his day; he uses expressions which are naturally intelligible, as being familiar, to the minds of the persons to whom he speaks or writes or stands in some special relation; and as it is his immediate predecessors who pave

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the way for his teaching upon any subject, so it is his immediate successors who receive it from his hands and carry it on to its legitimate and reasonable consequences. Still, in the judgment of the Christian Church, as indeed in the nature of things, the words of our Lord occupy the first, and the words of His Apostles the second, place of authority. There is no authority equal or parallel to theirs. If it be possible, then, to arrive at any definite conclusions upon the doctrine of the Holy Spirit as enunciated in the New Testament by our Lord and His Apostles, without taking any account of other witnesses, that itself will be a positive result of considerable value ; and if it shall appear that these conclusions agree with the general tenor of thought in the Scriptures of the Old Testament and in the early patristic writings, the result will be greatly confirmed. For to know the mind of Christ and to follow it in life is the essence of vital Christianity.

The doctrine of the Holy Spirit is one of the cardinal articles of the Christian faith. It is an important element in the system of belief which is the common property of the whole Christian world, which unites all Christians and distinguishes them from all who are not Christians. It is expressly declared in all the three Creeds of the Catholic Church ; it ranks in Christian ecclesiastical history as second only to the doctrine of our Lord's Divinity. If the one doctrine was determined at Nicæa, the other was determined at Constantinople. It was the cause of the strangest and saddest of all schisms, by which the Churches of the East and of the West have, on a point of mere definition (which prob-

ably does not represent diversity of belief), been separated for more than eight centuries. It has been celebrated alike in the Eastern and in the Western Church from primitive antiquity by the annual festival of Whitsunday. Nor has there ever been a lack of theologians who have discerned in it the hope or promise of a solution—not indeed perfect or complete, but at least approximate—of many speculative difficulties which have long agitated the conscience of humanity. “Whitsunday,” says F. D. Maurice, “as connected with Trinity Sunday and leading to it, seems to me to contain the most marvellous and blessed witness of the whole year, and that without which all the rest would be in vain.” “The great intellectual and religious struggle of our day,” says Bishop Thirlwall, “turns mainly on the question, whether there is a Holy Ghost.” And the late Professor Milligan speaks of “that doctrine of the Holy Spirit which, hardly less than that of the Resurrection of our Lord, has been too much neglected in the theology of our time.” May it be permitted me to affirm my own belief that no doctrine—apart from the Incarnation itself—is such a solace and strength to Christian hearts in the present difficult days as the Personality of the Holy Spirit?

But the doctrine, in spite of its historical interest, has not been realised in its full practical importance. It has not been uniformly felt as a living influence upon all that Christians believe and all that they do. How few churches, for example, have been dedicated to the Holy Spirit! How scanty is the contribution which sacred art or music or literature has

made in the Christian centuries to the thought of that Spirit as informing and inspiring the Church of Christ! Yet an oblivion of the Holy Spirit characterises the dark hours in the religious life of a Church or of an individual soul. It is when religion has grown materialised, when faith has sunk into a form, when human hearts are set more upon ceremony than upon righteousness, and human ears listen more keenly and intently for the far-off dying echoes of an ancient law than for the living present voice of inspiration, that the belief in the Holy Spirit becomes necessarily dull and inoperative. And the greater the mechanical tendency of an age in religious life, the greater is the need to revive men's faith in the Holy Spirit.

Upon the whole, it is a curious fact that the relative proportions of particular doctrines in the New Testament and in Christian history often present so significant a contrast. Thus the doctrine of the Church or the doctrine of Holy Communion fill comparatively few verses in the Gospels and Epistles, far fewer indeed than the doctrine of the Holy Spirit. Yet these are the doctrines which have rent Christendom asunder in the last four centuries; while over the doctrine of the Holy Spirit, which once, though for a brief while only, excited strong theological animosity, a peace as of death has seemed to reign. Even to-day, while men dispute about the Church or the Communion, they seldom dwell upon the doctrine of the Holy Spirit, and never dwell upon it in the fierce and angry temper of controversy.

It is possible, perhaps, to regret the decadence

of a living faith in the Holy Spirit and yet not to regard it as inexplicable; for human nature labours under a remarkable difficulty of apprehending as a whole whatever subject is offered to its observation. It takes notice of parts or phases of a complex truth, but it does not realise all the truth. Thus in the realm of art there is a disposition to criticise a painting, even when it represents a landscape, not so much by the general comprehensive effect of its various features, although it is there that the charm of the painting probably lies, as by some one particular feature taken alone. Similarly, while Nature creates no simple harmonious character, but always characters of light and shade, in which good and ill, humour and sadness, passion and patience are in various measures intertwined and intermixed, the criticism of such characters is apt to look upon them not as human beings but as types, each representative of some special quality and of no others—

Scriptor honoratum si forte reponis Achillem,
 Impiger, iracundus, inexorabilis, acer
 Jura neget sibi nata, nihil non arroget armis.
 Sit Medea ferox invictaque, flebilis Ino,
 Perfidus Ixion, Io vaga, tristis Orestes.¹

The difficulty of attending at one time to many aspects of a composite whole lies in the character of humanity itself. Life, like Nature, is always manifold, but human judgments upon it are often partial and incomplete. And this law holds good in the human estimate of Divine truth. Christianity

¹ Horace, *Ars Poetica*, 120-124.

entered the world as a system complete and complex, built up of many parts which are dependent one upon another, each in itself perhaps scarcely intelligible, but in relation to the others fraught with a high and holy significance. It is like some vast cathedral, where nave and transept and choir and lofty pillars and delicate tracery and painted windows must be viewed together, and each in relation and subordination to the whole, if the general effect upon the mind is to be appreciated.

It follows that the due "proportion of faith" is necessary to the faith itself. The loss of this proportion is heresy. For most heresies of ecclesiastical history have not been untruths, but perversions and exaggerations, or, at the best perhaps, one-sided views of sacred truth. And the evil of heresy is that, as soon as one truth or one aspect of truth assumes a dominant interest in men's eyes, all else comes to seem unimportant and evanescent, and in the end is apt to fade out of sight. Christian history may, in fact, be divided into several ages according to the prevalence of particular doctrines at certain times. There has been the age of our Lord's Divinity, the age of Catholic orthodoxy, the age of the Church's unity, the age of the religious life in communities; and since the Reformation and among the Reformed Churches, the age of justification by faith, the age of personal conversion, the age of return to the principles and practices of the sub-Apostolic Church. But there has not been, I think, what may be called the age of the Holy Spirit. It was only in the fight against the Macedonian heresy, and in the agony of severance between the Eastern and

Western Churches, that the doctrine of the Holy Spirit loomed for a brief while into greatness, and then (as will presently be shown) it took a character singularly alien from the thoughts and motives of the modern Christian world. And yet it is one of the few doctrines which may be said to occupy a primary position in the New Testament.

If the New Testament is the standard of value or importance as between the various doctrines of the Christian Creed, then the doctrine of the Holy Spirit necessarily claims little less than a primacy of importance in the devout and reverent thought of the Christian world.

It is there more prominent, as has been said, than the doctrine of the Church. In the New Testament the references to the Church are strangely few. Our Lord, it is true, expressly declared His intention of founding a Church against which "the gates of hell (*i.e.* "of Hades") should not prevail." And although He seldom speaks of a Church, the idea of a society called by His name and inspired by His revelation is frequent, and indeed essential, in His teaching. But of the Christian society or Church, of its nature, its character, its constitution, the system of its law, the methods of its ministry, He said little. St. Paul, as his Epistles indicate, was much more occupied with local or individual churches than with the Church as a Catholic body. But in the Epistles as in the Gospels, long passages turn upon the gift of the Holy Spirit. The promise of the Spirit, His nature, His function, His descent at Pentecost, His subsequent operation, His relation to the human

spirit, His testimony, His influence, and the graces and virtues of which He is the author—are subjects constantly present to the Christians of the New Testament, and strangely forgotten by Christians in the later history of the Church.

Again, the doctrine of the Holy Spirit is more prominent in the New Testament than the Holy Communion. The Holy Communion, by the circumstances of its institution and its special relation to the death of Him who instituted it, has ever occupied a commanding position in the minds and hearts of Christians. Yet even when such passages as occur in the sixth and fifteenth chapters of St. John's Gospel are taken in due reference to the mystical doctrine of the Eucharist, it remains true that the doctrine of the Holy Communion does not occupy so large a space as the doctrine of the Holy Spirit in the pages of the New Testament. It may be suggested that the pure spirituality of the doctrine of the Holy Spirit has militated against its popularity; for human nature instinctively desires what is visible or palpable or material. How strong the desire is, the Roman hypothesis of Transubstantiation may sufficiently declare. For whereas our Lord said, "It is expedient for you that I go away," and in these words showed the higher value to be set upon His spiritual than upon His bodily presence, His followers have aimed at keeping Him in a bodily or quasi-bodily form; and thus it is that the doctrine of His presence in the consecrated bread or wine, however it may have been interpreted, has proved more attractive and persuasive than the doctrine of

the Holy Spirit, who is ethereal and immaterial, and, like the wind, "bloweth where it listeth," and no man knows, or can know, "whence it cometh or whither it goeth." But to emphasise the doctrine of the Holy Communion, and to neglect the doctrine of the Holy Spirit, is to violate the "proportion of faith" in the New Testament.

A revival, then, of interest in the doctrine of the Holy Spirit is, it would seem, a special need of the present day. Yet the revival, when it occurs, will hardly follow the old lines of theological opinion or expression. The question of the single or twofold Procession of the Holy Spirit in the eleventh century tore the Churches of the East and the West asunder. Their continued separation proves how easy it is to make a rent in the seamless garment of Christ's Church ; how difficult, if not impossible, to repair it. But the question of Procession seems in a sense to be remote from modern theology. It would not now create or justify a schism. It is rather a survival of an old controversy than a living separative force in the minds of men. The Holy Orthodox Church of Russia herself, although she insists upon her special tenet in regard to the Procession of the Holy Spirit, has yet on a memorable occasion shown herself neither unable nor unwilling to unite with the Church of England in public Christian worship. Nay, it may be doubted if the doctrinal difference of the Churches upon the Procession does not consist more in language than in fact. At all events, modern thought will not trouble itself, mainly or largely, with any such purely speculative difference. It is the influence of the Holy Spirit upon human

conduct that is now the interesting question. To that question this Essay will be addressed. It will aim at treating the doctrine of the Holy Spirit in a practical aspect. In fact, it will follow the general line of the Collect for Whitsunday, in which the record of the Holy Spirit's descent at Pentecost is made preparatory to the petition that the same Holy Spirit may guide the minds of Christians to "have a right judgment in all things," and "evermore to rejoice in His holy comfort."

The doctrine of the Holy Spirit is in a pre-eminent sense a doctrine of the New Testament. Our Lord enunciated it; His Apostles interpreted it; His Church consolidated it. Like the doctrine of the Incarnation of the Second Person in the sacred Trinity, the doctrine of the inspiration of the Third Person is but adumbrated, it is not expressed or defined, although it is more or less evidently postulated, in the writings antecedent to Christ's Advent. But in the New Testament it takes a definite shape and character.

There is indeed a sense in which it may be said that the doctrine overshadows the whole Bible. Nowhere is it altogether absent from the sacred writers' minds. It is, so to say, one of the axioms—which are always far more impressive than the conclusions—of religious faith; for what is demonstrated is an attainment of the intellect, what is assumed is an intuition of the heart. Thus the volume of Revelation begins with the "moving" or "brooding" of "the Spirit of God upon the face of the waters" at the Creation; and it ends with the

invitation of the Spirit and the Bride, *i.e.* of the Spirit and the Church, in the one word "Come." And yet it will appear, as this Essay proceeds, that all that is revealed in the Old Testament is but a faint intimation of the great truth which in the New Testament is brought out into fulness of light. Of the doctrine of the Holy Spirit, if of any Christian doctrine, it is true that *Novum Testamentum in Vetere latet, Vetus Testamentum in Novo patet.*

Before the teaching of the Old Testament upon the nature and influence of the Holy Spirit can be estimated, it is necessary to make some few preliminary remarks.

(1) The Hebrew word uniformly employed to denote "spirit" is רִיחַ. But this word means primarily the "wind." From this all its other meanings are derived. And while undoubtedly it ascends in meaning, as the Old Testament shows, to the "breath of human life," to the "soul," *i.e.* the intellectual and emotional element or faculty in human nature, to the "spirit" or spiritual faculty (although this is less frequent), and ultimately to the "Spirit of God" Himself, yet its original identity with the "wind" is always essential to a full understanding of the various senses in which it is used. And the comparison or identification of the Holy Spirit with the wind that "bloweth where it listeth" finds its consummation in the words of our Lord to Nicodemus in the third chapter of St. John's Gospel.

(2) The fact that the same Hebrew word is used, and is in general use, for the spirit of man and the

Spirit of God is at once an evidence of the peculiarly intimate relation which in the Bible is conceived as existing between the Holy Spirit and the spiritual faculty in human nature. So intimate is that relation that it is sometimes difficult, as will be shown in the sequel, to determine whether the sacred writers, in speaking of the "Spirit," mean the Divine Spirit in His operation upon human nature, or the human spirit under the inspiration of the Divine. Such a passage as the eighth chapter of the Epistle to the Romans is enough to exemplify the close and constant interaction, almost amounting to identification, of the Divine and human Spirits.

(3) The word "spirit" naturally associates itself with the thought or doctrine of inspiration. The sacred Scriptures do not dwell upon "inspiration"; but if the word is seldom used in them, they are full of the thing. No doubt it is possible, and even probable, that the word "inspiration," like "spirit" itself, may possess both a lower and a higher signification. But wherever the energy of the Holy Spirit is seen and felt, there is inspiration. To limit the sense of inspiration by any narrower bounds than those which the sacred writers assign to the working of the Holy Spirit is to rob it, in part at least, of its amplitude and dignity.

(4) In the Old Testament the Holy Spirit is uniformly considered in reference to God Himself; that is to say, He is considered relatively rather than absolutely. Thus the phrase "the Holy Spirit" standing by itself is unknown to the sacred writers of the Old Testament. At the most, one of the

Psalmists can say, "Take not *thy* holy spirit from me,"¹ and the second Isaiah, "They rebelled and grieved *his* holy spirit."² So, too, God is often represented, especially in the Psalms and prophetic books, as using the expression "My Spirit." And the words "the Spirit of God" are found commonly in the Old Testament. But it is only in the New Testament that such absolute phrases as "the Spirit" or "the Holy Spirit," or phrases in which a particular character of the Holy Spirit is expressed, as *e.g.* "the Spirit of truth" or "the Paraclete," occur, or occur commonly. It will be seen that the change of phraseology corresponds to a greater definiteness in the conception of the Holy Spirit. It is an approximation to the precise definition of the Holy Spirit in the Christian Creeds. Still, while this increasing lucidity of thought regarding the Holy Spirit must ever be recognised, the Old Testament itself affords ample sanction to the belief in the personal being and energy of the Holy Spirit Himself.

It is now possible to consider the various aspects under which the operation of the Holy Spirit is delineated in the Old Testament.

A. *The Holy Spirit, or the Spirit of God, is the author of creative or formative energy—in short, of life.*

In the cosmogony of Genesis "the Spirit of God" is represented as "moving," or more strictly "brooding," as a bird over her nest, "upon the face of the waters," while as yet the earth was formless and void, and darkness rested "upon the face of the

¹ Psalm li. 11.

² Isaiah lxiii. 10.

deep." If the verb **סָרָחָה** conveys, as it probably does, the idea of "brooding," it must mean that the Spirit of God gave life and form to the dull matter of the universe, as the mother-bird to her eggs by sitting upon them, and so approved Himself the primary agent in evolving physical order out of chaos. St. Thomas Aquinas, indeed, gives a different explanation of the figure employed in Genesis, but he too sees in it the forming or ordering power of a divine Creator: "*Spiritus Domini* in Scriptura non nisi pro Spiritu sancto consuevit poni; qui *aquis superferri* dicitur, non corporaliter, sed sicut voluntas artificis superfertur materiae quam vult formare."¹ To give life, then, and to create order in the universe was the work of the Holy Spirit at the Creation. So it is that one of the Psalmists can write, "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth,"² uniting the action of the Divine Word and the Divine breath or Spirit.

But as in the life of Nature, so too in the life of Man, the Holy Spirit operates.

He imparts life.

Thus in the book of Job Elihu says, "The spirit of God hath made me, and the breath of the Almighty giveth me life."³

He sustains life.

Thus Job himself says, "My life is yet whole in me, and the spirit of God is in my nostrils,"⁴ where the second half of the verse is clearly equivalent to

¹ *Summa Theologica*, Pars Prima, Quæst. lxvi. Art. 1; cp. *ibid.* Quæst. lxxiv. Art. 3.

² Psalm xxxiii. 6.

³ xxxiii. 4.

⁴ xxvii. 3.

the first ; and it implies that, so long as the Spirit of God was in his nostrils, life remained.

And from this verse it becomes apparent that the language of Genesis ii. 7, "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life," is rightly understood as signifying by "the breath of life" the Spirit of God, who gives life and is Himself Life.

The Spirit of God, then, breathed life into the first man, and breathes it into every man who is born into the world. And not only does He originate life, but He sustains it. Other passages of the Old Testament bearing upon the vitalising and energising power of the Spirit of God are the following :—

Psalms civ. 30 : "Thou sendest forth thy spirit, they are created ; and thou renewest the face of the ground," a simple reference to the continual creative energy of the Spirit.

Job xxvi. 13 : "By his spirit," *i.e.* the Spirit of God, "the heavens are garnished," or, as the Hebrew word literally means, "By his spirit the heavens are beauty," *i.e.* "it is the spirit of God who beautifies the heavens," the Spirit of God being now regarded as the author not of life only, nor of order only, but of beauty. The thought of beauty in the heavens, and of that beauty as the work of the Divine Spirit, marks an interesting advance in the cultivation of the æsthetic and religious faculties in human nature.

Another passage, Genesis vi. 3, is ambiguous in its language, but the context almost necessitates the translation "My spirit shall not rule (or

"abide") in man for ever"; and if that translation is accepted it represents the Spirit of God as the sustainer of physical life in man; for when the Spirit ceases to abide in man, death follows.

Isaiah xxxii. 1 is a vision of physical regeneration associated with the time when "a king shall reign in righteousness, and princes shall rule in judgment. And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." And it is remarkable that such regeneration should be depicted in the words, "Until the spirit be poured upon us from on high, and the wilderness become a fruitful field, and the fruitful field be counted for a forest." Whether the Messianic interpretation of the passage be accepted or not, it seems impossible that these words should be wholly figurative. Rather, the outpouring of the Spirit is regarded as the concomitant, and indeed the cause, of a bountiful prosperity in Nature.

And as the Spirit is the author of physical regeneration, so when Ezekiel (xxxvii. 13) seeks to describe in poetical language the restoration of Israel to its high privilege and prerogative under the image of the dry bones in the valley, he uses the expression, "Ye shall know that I am the Lord, when I have opened your graves, and caused you to come up out of your graves, O my people. And I will put my spirit (or "breath") in you, and ye shall live, and I will place you in your own land." But life in this passage is the symbol of a new prosperity which should be as a rising from the grave; and it

- follows that the phrase, "I will put my spirit in you," must be also symbolically understood.

Upon a summary estimate, then, of the passages already quoted, the creative or life-giving energy of the Holy Spirit, or the Spirit of God, may be conceived under the following heads:—

1. He originated life and order in the physical universe at the Creation.

2. He originated life in Man. He originates it in every man.

3. He sustains life in Nature and in Man. If the Spirit of God were withdrawn, life would at once become merged in death.

4. Whatever picture the Old Testament presents of physical beauty, prosperity, or felicity is associated with the operation of the Spirit of God.

5. He stands in the closest possible relation to God Himself. He is "the Spirit of God." God speaks of Him always as "My Spirit."

B. The Holy Spirit, or the Spirit of God, is the author of intellectual ability.

It is evident that such ability may be considered either generally or in relation to the particular spheres or vocations in which it displays itself.

In such a passage as Job xxxii. 8 the statement is general: "There is a spirit in man, and the breath (or "inspiration") of the Almighty giveth them understanding."

But there are various forms of intellectual ability, and of all these the Spirit is the author.

There is (a) *artistic ability*. Of this Bezaleel, or Bezalel, the maker of the sacred furniture and vestments for the Tabernacle, is in the Old Testament

a conspicuous representative. And this is the language used about him: "See, I have called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah: and I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones for setting, and in carving of wood, to work in all manner of workmanship."¹

Not entirely so explicit, but similar in purpose and conception, is the passage where Moses, in setting apart Aaron and his sons for the priestly office, receives the following Divine admonition: "Thou shalt make holy garments for Aaron thy brother, for glory and for beauty. And thou shalt speak unto all that are wise-hearted, whom I have filled with the spirit of wisdom, that they make Aaron's garments to sanctify him, that he may minister unto me in the priest's office."²

In the first book of Chronicles³ David, in giving instruction to his son Solomon for the building of the Temple, is said to have supplied him with "the pattern of all that he had by the spirit"; and if the original Hebrew words are rightly translated, it is clear that they relate to the inspiring counsel of the Holy Spirit. But it is possible to take them as meaning only "in his spirit," and to take them thus is to follow the leading thought of the Old Testament, which always regards, or tends to regard, the Holy Spirit not in Himself but in His relation

¹ Ex. xxxi. 2-5; cp. Ex. xxxv. 30-33.

² Ex. xxviii. 2, 3.

³ xxviii. 12.

to God ; so that "the Spirit" by itself is, as has been said, a phrase unknown for the Spirit of God. However, the language which has been quoted bears immediately upon the use of the word "inspiration"; for whatever work is done by the direct inspiring agency of the Holy Spirit may rightly be said to be inspired. It is probably through a safe instinct that theology has inclined to draw a sharp line between the inspiration of the sacred or canonical Scriptures and inspiration in any other form or matter; for if no distinction is purposely made between the higher and lower meanings of a term in religion, it is more probable that the higher meaning will degenerate than that the lower will ascend. It is still possible to speak of a great work of painting, or music or literature as "inspired"; it is still possible to speak of its conception as an "inspiration"; but such use of words would be generally felt to be in some sense poetical or metaphorical. Yet it is wholly justified by the language of the Old Testament. For there the operation of the Holy Spirit is acknowledged not only in works of high art, such as painting, music, and literature, but in articles of furniture and vestments, which, as falling far below these in artistic excellence, would not in modern usage be regarded as the proper subjects or products of inspiration. This Essay will naturally lead to a general estimate of inspiration. For the present it is enough to remark that whoever calls a work of art "inspired" speaks in conformity with the language of the Old Testament; for although the Old Testament does not regard all artists as necessarily inspired, yet it does in

certain circumstances treat artistic skill as a form of inspiration.

(b) The second form of ability which is recognised in the Old Testament as inspired, *i.e.* as actuated by the Spirit of God, is *administrative ability*. But as administrative ability is various in character and exercise, it is worth while to see how many and which of its forms are explicitly regarded as being under the influence of the Spirit of God.

(1) *Political or governing ability* stands first in order of time. It is recorded in the book of Numbers that, when Moses found the task of governing the Israelites in the desert to be too hard for him, he was permitted to associate with himself seventy elders in the discharge of the many arduous duties which fell upon him as sole leader. God said to him: "I will come down and talk with thee there" (*i.e.* near the tabernacle of the congregation), "and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone."¹ And the record of the event is that "the Lord came down in the cloud, and spake unto Moses, and took of the spirit that was upon him, and put it upon the seventy elders: and it came to pass, that, when the spirit rested upon them, they prophesied."²

It is interesting to observe that in Nehemiah's history, when certain Levites at the great fast related the narrative of God's dealings, during long centuries, with His people, one phrase which occurs in their address to the Almighty is this, "Thou

¹ Numb. xi. 17.

² Numb. xi. 25.

gavest also thy good spirit to instruct them,"¹ a phrase which may, perhaps, in its actual context be taken more naturally to denote the gift of government than the gift of teaching.

The Spirit as the author of governing ability naturally descends upon the most prominent leaders in Jewish history.

When Pharaoh, in astonishment at Joseph's interpretation of his dream, said to his servants, "Can we find such a one as this is, a man in whom the spirit of God is?" it was clearly administrative and governing ability that was in his mind; for he added immediately afterwards, "Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou: thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou."² Reasonably or unreasonably, he inferred Joseph's capacity for government from his skill in interpreting dreams.

Joshua, in the book of Numbers, appears as "a man in whom is the spirit" (though it is the Lord who uses the absolute phrase "the spirit"), and Moses is directed to ordain him by the laying on of hands as one "which may go out before them (*i.e.* the congregation), and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the Lord be not as sheep which have no shepherd."³

In a later book—Deuteronomy—the gift of the Spirit is itself connected with the laying on of hands, "Joshua the son of Nun," it is said, "was full of the

¹ Neh. ix. 20.

² Gen. xli. 38-40.

³ Numb. xxvii. 18, 17.

spirit of wisdom ; for Moses had laid his hands upon him : and the children of Israel hearkened unto him, and did as the Lord commanded Moses.”¹ And here again the Spirit is evidently regarded as the author of the governing faculty.

In a primitive society, especially when it is confronted by dangerous enemies, administrative, judicial, and military functions are so often united in the same hands that it is not easy to see which of them is meant, or whether all three are meant, when the gift of the Spirit is declared. And as the Judges were always administrators, and nearly always warriors, it is now one aspect and now another of their lives that is conceived as falling within the influence of the Spirit of God.

(2) It cannot be wrong, however, to mention *military ability*, or generalship, as a recognised gift of the Spirit of God.

Thus of Othniel it is said that “the spirit of the Lord came upon him, and he judged Israel ; and he went out to war, and the Lord delivered Cushan-rishathaim king of Mesopotamia into his hand: and his hand prevailed against Cushan-rishathaim.”² Of Gideon, in his war with the Midianites and Amalekites, that “the spirit of the Lord came upon Gideon ; and he blew a trumpet ; and Abiezer was gathered together after him.”³ The Hebrew word translated “came upon” means more strictly “clothed,” or “clothed itself with,” and the same expression occurs in the passage where “the children of Benjamin and Judah” joined themselves to David, and “the spirit came upon

¹ Deut. xxxiv. 9.

² Judges iii. 10.

³ Judges vi. 34.

Amasai, who was chief of the thirty (or "of the captains"), and he said, Thine are we, David, and on thy side, thou son of Jesse."¹ But in all these passages it is the inspiration to war, rather than the capacity for war, which may be signified as the work of the Spirit of God.

So of Jephthah it is said, before the victory over Ammon which cost him his daughter's life, that "the spirit of the Lord came upon" him, "and he passed over Gilead and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over unto the children of Ammon."²

It seems to be implied, although it is not explicitly stated, that the military inspiration (if it may be so called) of the early judges resulted generally from a sudden access of spiritual power. But in the strange and sad biography of Samson it is clear how intermittent and irregular the action of the Spirit might be. "The spirit of the Lord," it is said, "began to move him (at times) in the camp of Dan (or "in Mahaneh-dan"), between Zorah and Eshtaol."³ When he rent the young lion at Timnath "as he would have rent a kid," or slew the thirty men of Ashkelon, it was "the spirit of the Lord," as is told, that "came upon him," or "came mightily upon him."⁴

But, upon the whole, the fitful accession of the Spirit is less characteristic of His nature and influence as conceived in the Old Testament than His continuous guiding and sustaining influence.

¹ 1 Chron. xii. 18.

³ Judges xiii. 25.

² Judges xi. 29.

⁴ Judges xiv. 6, 19.

The Spirit of God, as the author of administrative ability, whether in peace or in war, would naturally, it seems, find a place in the history of the kings of all Israel.

Saul, indeed, appears to have been occasionally, and not habitually, the subject of His influence. No sooner had he been anointed to be "captain" of "the Lord's inheritance," than on his way to Gilgal he met the company of prophets; and "the spirit of God came mightily upon him, and he prophesied among them."¹ Nor was it long afterwards that, in his indignation at the shameful terms offered by Nahash the Ammonite to the men of Jabesh-Gilead, "the spirit of God came mightily upon him," and he took his savage measure for collecting an army "throughout all the coasts of Israel."²

It may well be thought that the fitfulness of the Spirit's action in Saul's life corresponds to his inconstant and immoderate character, and all the more as in him the Spirit of God was checked and thwarted, and at last expelled, by a spirit of evil: "The spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him."³ For if the Spirit of God is the author of wisdom in government, the departure of the Spirit is the natural sign that that wisdom is lost. The administrative decline of Saul, which characterises his life in its last days, was signalled, and in some degree occasioned, by the loss of the Spirit, who might have guarded and guided him in all his ways.

¹ I Sam. x. 10.

² I Sam. xi. 6, 7.

³ I Sam. xvi. 14.

And as the impotence of Saul, so too the faithfulness of David, his successor, is in Holy Scripture expressed by the language used regarding the Spirit of God. For it is related that when Samuel anointed David, as many years before he had anointed Saul, "the spirit of the Lord came mightily upon David *from that day forward*." ¹

The association of David's name with the Psalter is not now, as once it was, or is not to the same extent, an accepted tradition of Jewish history ; but I am one of those who think that modern criticism of the Old Testament, and perhaps especially of the Psalter, in regard to the authorship and date of particular writings, has often exhibited more ingenuity than conclusiveness. I do not believe that the Psalter is wholly post-Davidical, and therefore it is natural to place here such expressions as in various Psalms, some of earlier and some no doubt of later composition, evince a consciousness of the Holy Spirit's operation : "Cast me not away from thy presence ; and take not thy holy spirit from me." ² "Whither shall I go from thy spirit ? or whither shall I flee from thy presence ?" ³ "Teach me to do thy will ; for thou art my God : thy spirit is good ; lead me (or, perhaps, "let thy good spirit lead me") into the land of uprightness." ⁴ These, and others such as these, are passages expressive of belief in the Spirit of God as a present power, controlling and elevating the hearts of all upon whom the weight of personal or official responsibility lies.

¹ 1 Sam. xvi. 13.

³ Psalm cxxxix. 7.

² Psalm li. 11.

⁴ Psalm cxliii. 10.

It can hardly be wrong to speak of King Solomon as inspired, according to the Old Testament, with the administrative ability of which the Spirit of God is the author, when it is found to be written of him, after his famous judgment concerning the dead and the living children, that "all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom of God was in him, to do judgment."¹

And in this connection the thought of wisdom as the prominent feature in the literature of the Proverbs, to which the name of Solomon has been traditionally assigned, as that of David to the literature of the Psalms, cannot but occur to every student of the Old Testament. "Wisdom crieth aloud in the street; she uttereth her voice in the broad places. . . . Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you."² But the Wisdom which can say, "I will pour out my spirit unto you," is not the Holy Spirit Himself, but rather the Divine Logos; or it may be that there is here a witness to the intimacy of the Holy Spirit with the Logos in some of their various aspects and relations. And, if so, the passage is an anticipation of the book of Wisdom, which, in its suggestive teaching upon the relation of Wisdom and the Holy Spirit, may be taken to elucidate that relation as it is foreshadowed in the Proverbs.

In strict truth, however, the record of the Spirit of God dwelling, whether occasionally or habitually, in the heart of any Jewish administrator, be he judge

¹ 1 Kings iii. 28.

² Prov. i. 20-23.

or warrior or king, comes to an end with King Solomon. It is not found in the history of any king after the disruption of the kingdom. Yet there are prophetic passages, as in Isaiah, which still bear testimony to the consciousness of judicial or administrative inspiration :—

“ There shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall bear fruit : and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord. . . . With righteousness shall he judge the poor, and reprove with equity for the meek of the earth : and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.”¹

“ Behold my servant, whom I uphold ; mine elect, in whom my soul delighteth : I have put my spirit upon him ; he shall bring forth judgment to the Gentiles.”²

With the broadening political and moral view of the prophets, the action of the Spirit is no longer, as it seems, confined to kings or judges, but it passes to the people at large. Inspiration is no longer select only, but democratic. It is so, for instance, in the thirtieth chapter of Isaiah's prophecy, where the complaint is made, “ Woe to the rebellious children, saith the Lord, that take counsel, but not of me ; and that cover with a covering, but not of my spirit, that they may add sin to sin.”³

¹ Isaiah xi. 5.

² Isaiah xlii. 1.

³ Verse 1.

The consideration of administrative ability as the gift of the Spirit of God has found its final sanction in the words of the prophets; but the Spirit is equally the author of an ability which is neither administrative nor strictly intellectual, but stands by itself, having a moral character of high and signal value, viz. the ability of the prophets themselves.

C. The Holy Spirit, or the Spirit of God, is the author of the prophetical gift.

It is said of Him in the Nicene Creed that He "spake by," or, more properly, "through the prophets." His energy is habitually linked, in the Old Testament as in the New, with prophetical utterance. Thus in the book of Numbers it is told that when "the spirit rested upon" the seventy elders, "they prophesied." It is told also that "the spirit rested upon" Eldad and Medad, who remained in the camp instead of going to the tabernacle, "and they prophesied in the camp."¹ The story of Balaam is remarkable in that, while it is related in the book of Numbers that ("the spirit of God came upon him,"² he is not called a prophet; in the book of Joshua he is called a "soothsayer" or "diviner"³ (not נְבִיא but קָסָם). For although the natural tendency of the Jewish mind to see the working of God in all things, both good and evil, led to the conception that Balaam, weak and wicked man as he was, was yet the subject of the Holy Spirit's action, the sacred writer shrank from classing him with God's true servants under the general head of the "prophets." In the life of Saul, as has been already indicated, the access

¹ Numb. xi. 25, 26.

² xxiv. 2.

³ xiii. 22.

of the Spirit is twice¹ at least connected with prophecy; nor is it Saul only, but his "messengers," who "prophesied" on the second occasion under the influence of the Spirit. David in his final profession of faith used this expression, "The spirit of the Lord spake by (or "in") me, and his word was upon my tongue"; and it must have been the thought of the Spirit as inspiring judicial or governing ability that led him to add, "The God of Israel said, the Rock of Israel spake to me: One that ruleth over men righteously, that ruleth in the fear of God."²

Again, it is the prophetic influence of the Spirit that is meant when, in the narrative of the false counsel by which king Ahab was deceived to his ruin, it is told that "Zedekiah the son of Chenaanah came near, and smote Micaiah on the cheek, and said, Which way went the spirit of the Lord from me to speak unto thee?"³ In the solemn narrative of Elijah's parting from Elisha it is probable, although it cannot be said to be certain, that the words "a double portion of thy spirit," and again, "the spirit of Elijah," denote the Spirit of God as dwelling and operating in the elder prophet;⁴ for it was that Spirit, and not the spirit of Elijah himself, that his successor would naturally seek to inherit. Other instances of the Spirit's descent upon prophets or persons suddenly inspired with the prophetic gifts occur in the Chronicles, as when "the spirit of God came upon Azariah the son of Oded,"⁵ or "upon Jahaziel . . . the Levite, of the sons of Asaph, came

¹ 1 Sam. x. 6-10; xix. 20-23.

² 2 Sam. xxiii. 2, 3.

⁴ 2 Kings ii. 9, 15.

³ 1 Kings xxii. 24.

⁵ 2 Chron. xv. 1.

the spirit of the Lord in the midst of the congregation,"¹ or "the spirit of God came upon Zechariah the son of Jehoiada the priest";² for in all these instances the Spirit's descent is immediately followed by some utterance, long or short, in the nature of prophecy. "Many years," say the Levites at the fast recorded in the book of Nehemiah, "didst thou bear with them (*i.e.* Israel), and testifiedst against them by thy spirit through thy prophets: yet would they not give ear: therefore gavest thou them into the hand of the peoples of the lands."³

So essential, in fact, is the gift of the Spirit to the idea of prophecy, that in a curious passage of Hosea "the prophet" and "the man of the spirit" are apparently identified: "The days of visitation are come, the days of recompence are come; Israel shall know it: the prophet is a fool, the man that hath the spirit" (literally "the man of the spirit") "is mad, for the multitude of thine iniquity, and because the enmity is great."⁴ For prophecy is spiritual intuition; it is the gift of insight into the moral law which governs the world; it is the interpretation of the Divine economy; it is the witness for eternal righteousness. And as it is such in its nature, it may or may not take the form of prevision and prediction, it may or may not look to the future; but it is none the less prophecy if it limits itself to drawing inferences of high moral virtue from the past, or to reading the half-veiled and half-revealed moral lessons of the present. Abraham and Moses are prophets in the language

¹ 2 Chron. xx. 14.

³ Neh. ix. 30.

² 2 Chron. xxiv. 20.

⁴ Hosea ix. 7.

of the Old Testament as much as Isaiah and Ezekiel.

But while the operation of the Spirit of God in prophetic utterance is rightly discerned, according to the doctrine of the Old Testament, in such sudden outbursts as characterise the life of the seventy elders and of Saul, or of the moral teachers of the Chronicles, it belongs pre-eminently, as is well known, to certain of the sacred writers whose compositions form the canon of Holy Scripture.

Prophecy constituted one of the three parts into which the Scriptures of the Old Testament were divided by the Jewish Rabbis. The law, the prophets, the hagiographa were these three parts. It is thus that our Lord, using the familiar language of the day, denotes the Old Testament by the general title of "the law of Moses, the prophets, and the psalms,"¹ or, more briefly, of "the law and the prophets."² And of all the writings so denoted as prophetic, the characteristic is the spiritual insight or intuition which renders their teaching divine.

That prophecy in its literary aspect was actuated by the Spirit of God is at once asserted by the writers themselves and attested by contemporary and subsequent opinion.

A few quotations will suffice to demonstrate how intensely conscious were the prophets whose writings are embodied in the Old Testament of the Spirit of God as informing and inspiring their messages. They do not look upon themselves as original

¹ St. Luke xxiv. 44.

² St. Matt. vii. 12, xxii. 40 ; St. Luke xvi. 16.

voices, but rather as channels and instruments of the Divine Voice. If the form or character of the message was affected, at one time or another, by their idiosyncrasy,—*i.e.* by their personal character, temper, attainment, or information,—still the message itself came to them directly from God, for “no prophecy ever came by the will of man : but men spake from God, being moved by the Holy Spirit.”¹

It is probably not Isaiah himself, but One greater than he who says in one passage : “Come ye near unto me, hear ye this ; from the beginning I have not spoken in secret ; from the time that it was, there am I : and now the Lord God hath sent me, and his spirit ;”² and again, in the passage quoted by our Lord in the synagogue at Nazareth : “The spirit of the Lord God is upon me ; because the Lord hath anointed me to preach good tidings unto the meek ; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound ; to proclaim the acceptable year of the Lord.”³

But Ezekiel says : “The spirit entered into me . . . and set me upon my feet ; and I heard him that spake unto me. And he said unto me, Son of man, I send thee to the children of Israel, to nations that are rebellious, which have rebelled against me.”⁴ And, “The spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the gate of the inner court that looketh toward the north. . . . And, behold, the glory of the God of

¹ 2 Peter i. 21.

² Isaiah xlviii. 16.

³ lxi. 1.

⁴ ii. 2, 3.

Israel was there, according to the appearance that I saw in the plain.”¹ And again, “The spirit of the Lord fell upon me, and he said unto me, Speak, Thus saith the Lord : Thus have ye said, O house of Israel ; for I know the things that come into your mind.”² And yet again, “The spirit took me up, and brought me in the vision by the spirit of God into Chaldea, to them of the captivity. So the vision that I had seen went up from me. Then I spake unto them of the captivity all the things that the Lord had shewed me.”³

In fact, Ezekiel’s prophecy, in its early chapters, is full of references to the Spirit as the originator of his visions and his exhortations.

It is natural, perhaps, to place here, as referring to prophecy, the curious expression occurring several times in the fourth and fifth chapters of the Book of Daniel, “The spirit of the holy gods is in thee,” or, “A man in whom is the spirit of the holy gods,”⁴ an expression which is a paganised or orientalised form of the Jewish “Spirit of God” or “Spirit of the Lord.”

The prophet Joel, whose words St. Peter quotes in his sermon on the day of Pentecost, represents God as speaking in this way : “It shall come to pass afterward, that I will pour out my spirit upon all flesh ; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions : and also upon the servants and upon the handmaids in those days will I pour out my spirit.”⁵

¹ viii. 3, 4.

² xi. 5.

³ xi. 24, 25.

⁴ iv. 8, 9, 18 ; v. 11, 14.

⁵ ii. 28.

Micah says of himself: "I truly am full of power by the spirit (or "even the spirit") of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin."¹

Zechariah refers to the temper of God's chosen people in these words: "They made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts had sent by his spirit by the hand of the former prophets: therefore came there great wrath from the Lord of hosts."²

The inspiration of prophecy is fully recognised by our Lord in the Gospels and by His Apostles in the Acts. Such expressions as these—"David himself said by (or "in") the Holy Spirit";³ "It was needful that the scripture should be fulfilled, which the Holy Spirit spake before by the mouth of David concerning Judas"⁴—are cogent evidences that, in the eyes of Him who is the highest of all authorities and of His Apostles, the sacred writers of the Old Testament were moved by the direct influence of the Spirit of God.

All prophecy contains a moral element. It is so distinguished, when it is predictive, from mere foresight; for neither foresight nor prediction is necessarily moral.

And thus it is the prophetic gift of the Holy Spirit which leads the way to the latest and greatest of His functions as revealed in the Old Testament, although it is rather adumbrated there than exhibited in full detail.

¹ iii. 8.

³ St. Mark xii. 36.

² vii. 12.

⁴ Acts i. 16.

D. *The Holy Spirit, or the Spirit of God, is the author of righteousness and holiness.*

The familiar phrase "the Holy Spirit" is, as has been already said, unknown in the Old Testament, and the fact that it is unknown shows how much lower is the moral conception of the Spirit Himself in the Old Testament than in the New.

Once, indeed, in the Psalms the phrase "thy holy spirit" occurs, in the beautiful prayer already quoted, "Cast me not away from thy presence, and take not thy holy spirit from me." The phrase is one of those glimpses, which the Psalms occasionally afford, into a world of pure spirituality; for it follows immediately upon the 'Psalmist's petition for gifts so sacred as "a clean heart" and "a right (or "constant") spirit" within him.

But it stands alone except for the narrative passage of the second Isaiah: "They rebelled, and vexed his holy spirit: therefore he was turned to be their enemy, and himself fought against them. Then he remembered the days of old, Moses, and his people, saying, Where is he that brought them up out of the sea with the shepherds of his flock? where is he that put his holy spirit in the midst of them?"¹

Yet "goodness," if not "holiness," is more than once predicated of the Spirit in the Old Testament, as in Nehemiah: "Thou gavest also thy good spirit to instruct them, and witheldest not thy manna from their mouth, and gavest them water for their thirst,"² where the gift of the Spirit is made not to an individual, but to God's whole chosen people.

¹ lxiii. 10, 11.

² ix. 20.

Or, again, in the Psalms: "Teach me to do thy will; for thou art my God: thy spirit is good; lead me into the land of uprightness" (or, "let thy good spirit lead me into the land of uprightness").¹

But it is rather in incidental allusions and references than in express declarations that the essentially moral character of the Spirit of God is portrayed.

The Spirit of God must participate, as a moral Being, in the nature of God Himself. For although the writer, or compiler, of the first book of Samuel does not shrink in his Hebraic temper of mind from such a phrase as "an (or "the") evil spirit from the Lord,"² yet he means by it, as has been said, an evil spirit as coming, like all created beings, under the providential power of God, and not as representing His nature or His will. And the words, "The spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him," as they mark the early stage of Saul's decline in morality, necessarily invest the presence of the Spirit of the Lord with a lofty moral significance. "The spirit of God," or "the spirit of the Lord," is implicitly contrasted in the Old Testament with any such spirit as may be simply said to proceed from Him, or, in modern phraseology, to live and act by His permission.

The passages of the Psalms and of Isaiah which have been already quoted, and many others similar to them in purport and character, attest the sacred moral influence of the Spirit.

The 139th Psalm, for example, is primarily a

¹ cxliii. 10.

² xvi. 14, xviii. 10, xix. 9.

song of God's omnipresence and omniscience: "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in Sheol, behold, thou art there."¹ But nobody can doubt that to the Psalmist the thought of the God who had "searched" him "and known" him, who was "acquainted with all" his "ways," and who "knew altogether" every "word in" his "tongue," was in the highest degree a moralising and sanctifying motive; for, indeed, the Psalm itself concludes in a profession of moral harmony with God, "Do not I hate them, O Lord, that hate thee? and am not I grieved with those that rise up against thee?" and in a prayer, which could not be put up unless by one whose soul was attuned to the Divine holiness, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any way of wickedness in me, and lead me in the way everlasting."

The Psalm thus associates the presence of the Divine Spirit with the sanctity of the individual life; and it is generally individual rather than corporate or social morality that the Psalmists discern or desire as the work of the Spirit.

To Ezekiel's mind, too, it is the conversion of individuals, although in large number, and not the reform of society, which would seem to be present when he writes: "I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them."² But his words undoubtedly portend a wide diffusion of the Holy

¹ Vv. 7, 8.

² xxxvi. 27.

Spirit's influence in connection with the Messianic kingdom. They answer to Joel's anticipation (which is cited elsewhere) of a general outpouring of the Spirit of God "upon all flesh"¹ in the last days.

The prophet Isaiah takes a view of even broader sweep. He foresees not merely the salvation of individuals, but the regeneration of society, as the effect of the Divine Spirit's influence. "The palaces," he says, "shall be forsaken; the populous city shall be deserted; the hill and the watch-tower shall be for dens for ever, a joy of wild asses, a pasture of flocks; until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. Then judgment shall dwell in the wilderness, and righteousness shall abide in the fruitful field."²

The second Isaiah identifies this social regeneration with the advent of the servant of God, or, in other words, of the Messiah:—

"Behold my servant, whom I uphold; my chosen, in whom my soul delighteth: I have put my spirit upon him; he shall bring forth judgment to the Gentiles. . . . He shall not fail nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law."³

It is noticeable that the regeneration of which the prophet speaks extends beyond the Jewish people to the Gentiles in the distant islands of the sea.

Two passages of Isaiah's prophecy are especially interesting as showing the moral dignity of the

¹ ii. 28.

² xxxii. 14-16.

³ xlii. 1-4.

Spirit's influence in relation (1) to the character of the Messiah, and (2) to the character of His kingdom. To both allusion has already been made. In the first (chapter xi.) the Spirit of the Lord who descends upon Messiah is represented as possessing qualities—wisdom, understanding, counsel, might, knowledge, and the fear of the Lord—which are necessarily and essentially conducive to a highly moral system of life. In the second (chapter lxi.) the Spirit of the Lord is represented as inspiring works so beneficent as the preaching of good tidings, the binding up of broken hearts, the proclamation of liberty, the opening of prisons, the comforting of the mourners, the giving of “a garment for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.”

It is evident that the first and the second Isaiah agreed in considering the Spirit to be the author of moral qualities and of moral reforms, the difference between them consisting solely in the individualism of the earlier and the collectivism of the later view. Their language cannot have failed to produce a deep moral impression upon the conscience and conduct of their fellow-countrymen.

Beyond this point of conception the Old Testament does not go; it fails to touch the moral grandeur of the revelation in which our Lord, during His ministry, and especially as He drew near to His Passion, delineated the sacred and sanctifying influence of the Holy Spirit whom He would send, after His departure from the earth, to be the representative and the exponent of His teaching.

But it is now possible to summarise the teach-

ing of the Old Testament in regard to the Holy Spirit.

(1) He is called the "Spirit of God" or "the Spirit of the Lord," or, less frequently, "the Spirit"; or when God Himself is the speaker, "my Spirit"; or when others speak to God of Him, "thy Spirit"; or rarely, as in the Psalms, "thy good Spirit," or "thy Holy Spirit"; or indirectly and in reference to God, "his Spirit"; or once in Isaiah, "his Holy Spirit." He is not called in the Old Testament "the Holy Spirit."

The mode of the Spirit's operation is described in the Old Testament by prepositions. Sometimes He is said to be "in" (ב)¹ and sometimes "upon"² (על) the person whom He instructs or energises; or, again, He is denoted by a descriptive genitive, in respect of the particular gift which He imparts, as the spirit "of wisdom"; or the sphere of His energy is defined by such words as "in wisdom, in understanding, and in knowledge, and in all manner of workmanship."

(2) He appears as the author of gifts or qualities which succeed one another chronologically, and in their succession rise each above the other in moral dignity—first artistic, then administrative, then prophetic, then, finally, moral and religious. And although it would not be safe to draw an absolute line between these gifts or qualities, yet upon the whole it is true that the higher historically succeeded and supplanted the lower. Artistic ability is the gift of the Holy Spirit in the Pentateuch, but not afterwards; administrative ability, whether political or military, in the

¹ Ex. xxviii. 3.

² Deut. xxxiv. 9.

historical books ; prophetic ability in the prophets. It is in the prophets, too, and pre-eminently in Isaiah, that the conception of the Spirit as a moralising Power, in relation now to individuals and now again to society, becomes prominent. Of religious as distinguished from moral inspiration the traces are few, and these too occur principally in the prophetical books.

(3) The various operations of the Holy Spirit, as revealed in the Old Testament, are all deducible from the creative or formative energy which is ascribed to Him, as His special function, in the opening verses of Genesis. He is the author of life, the author of energy, and therefore of intellectual and moral energy or ability in whatever form or manner it may display itself. Thus it is that the conception of the Holy Spirit in the Old Testament is uniform and consistent, and preparatory to the supreme revelation of His Being in the New Testament. For as the author of life or energy in all its forms the Holy Spirit is pre-eminently τὸ ζωοποιόν, "the giver (or properly "the maker") of life," in the technical phraseology of the Nicene Creed.

The general teaching, then, of the Old Testament is this : that there is a Spirit, Holy and Divine, who in the creation of the universe and in the birth of man approved Himself the author of life, who is the author too of intellectual life in all its forms, who breathed His influence into the hearts of judges and kings, who inspired the prophets, who set the human soul in relation to its Maker, who is the interpreter of the Divine Will, the originator of moral reforms, the sanctifier of religious culture, the unique



source of light and liberty in all the world. All this the Holy Spirit is, as revealed in the Old Testament, and all this He does ; but the revelation which the Old Testament contains falls short, at least in two or three respects, of the true and full conception of the Holy Spirit.

(4) The Holy Spirit is in the Old Testament not so clearly a Person as an Energy. There are passages, it is true, which approximate in their language to the idea of Personality, but they do not absolutely express or imply it. Such passages are those in which direct physical action is ascribed, or seems to be ascribed, to the Spirit, as when Obadiah says to Elijah, "It shall come to pass, as soon as I am gone from thee, that the spirit of the Lord shall carry thee whither I know not" ;¹ or the sons of the prophets, after the disappearance of Elijah, say to Elisha, "There be with thy servants fifty strong men ; let them go, we pray thee, and seek thy master : lest peradventure the spirit of the Lord hath taken him up, and cast him upon some mountain, or into some valley" ;² or Ezekiel says, "The spirit lifted me up, and took me away : and I went in bitterness, in the heat of my spirit, and the hand of the Lord was strong upon me."³ It is remarkable that the same physical action of the Holy Spirit reappears in the New Testament, in the Acts of the Apostles, where "the Spirit of the Lord," it is said, "caught away Philip," so that the eunuch, whom he had baptized, "saw him no more."⁴ But however strong these passages may appear to be in themselves, a com-

¹ 1 Kings xviii. 12.

² 2 Kings ii. 16.

³ iii. 14. Cf. *ibid.* verse 12, and viii. 3.

⁴ viii. 39.

parison of them with the general idea of the Holy Spirit in the early or historical books of the Old Testament seems to prove that they should be taken figuratively, as written in the Hebrew temper of ascribing action to Divine Personality, rather than in any literal acceptation. Indeed, to Hebrew thought the difference between what is literal and what is figurative is not made easily intelligible.

It is in the book which bears the name of the prophet Isaiah that the approach to the Personality of the Holy Spirit as conceived and expressed in the New Testament is found to be clearest. For Isaiah speaks of the Spirit in terms so personal as to forbid the thought of simple, absolute metaphor. The following passages taken in the order in which they occur will serve to show how far thought had moved in the direction of the Spirit's Personality:—

“My mouth it hath commanded, and his spirit” (*i.e.* the Lord's Spirit) “it hath gathered them”¹ (*i.e.* the wild creatures that dwell in the ruins).

“The Lord God, and his spirit, hath sent me,”² or “the Lord God hath sent me, and his spirit.”

“When the enemy shall come in like a flood, the spirit of the Lord shall lift up a standard against him”³—a strong passage, if the meaning of the original Hebrew were free from doubt.

“They rebelled, and grieved his holy spirit.”⁴

“As the cattle that go down into the valley, the spirit of the Lord caused them to rest.”⁵

Of all the passages relating to the Holy Spirit in the Old Testament none, perhaps, are so nearly

¹ xxxiv. 16.

² xlviii. 16.

³ lix. 19.

⁴ lxiii. 10.

⁵ lxiii. 14.

personal as these ; they are the nearest approximations to the doctrine of the Personality ; they mark the high-water line of spiritual thought and feeling in regard to Him ; and yet, when the full permissible or possible stress is laid upon them, it is felt instinctively how far they fall below the doctrine of the Holy Spirit as set forth in such passages of the Gospels or the Epistles as these : " Except a man be born of water, and the Spirit, he cannot enter into the kingdom of God." ¹ " I will pray the Father, and he shall give you another Paraclete, that he may abide with you for ever ; even the Spirit of truth ; whom the world cannot receive, because it seeth him not, neither knoweth him : but ye know him ; for he abideth with you, and shall be in you." ² " Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit." ³ " As many as are led by the Spirit of God, these are sons of God." ⁴ " The Spirit itself beareth witness with our spirit, that we are children of God." ⁵ " Grieve not the Holy Spirit of God, in whom ye are sealed unto the day of redemption " ; ⁶ or, in the language of the Creeds : " I believe in the Holy Spirit." " The Lord and Giver of life, who proceedeth from the Father and the Son, who with the Father and the Son together is worshipped and glorified, who spake by the prophets." " There is one Person of the Father, another of the Son : and another of the Holy Spirit. But the God-head of the Father, of the Son, and of the Holy

¹ St. John iii. 5.

³ St. Matt. xxviii. 19.

⁵ Rom. viii. 16.

² St. John xiv. 16, 17.

⁴ Rom. viii. 14.

⁶ Eph. iv. 30.

Spirit is all one: the Glory equal, the Majesty co-eternal. Such as the Father is, such is the Son: and such is the Holy Spirit."

Not the Personality, then, of the Holy Spirit, but an approximation to His Personality, shadowy at first, but gradually gaining strength and clearness, is the doctrine contained in the Old Testament. In the instance of the Holy Spirit, as in so many another instance, the lines of revelation in the Old Testament were slowly converging towards an absolute eternal truth.

(5) While the Personality of the Holy Spirit was not yet apprehended, it is evident that no belief in His Divinity could be formulated. Yet here in the expressions which have been quoted are anticipations of the truth subsequently revealed. For the Holy Spirit stands ever in the closest relation to God Himself. He is "the Spirit of God," or "the Spirit of the Lord." God calls Him expressly "my Spirit." Here and there, too, as in Isaiah's words, "The Lord God, and his spirit, hath sent me,"¹ the Spirit is apparently distinguished from, and equalised with, God.

It would be easy to make too much of single expressions used, as they are at times, rhetorically or poetically, and not in scientific exactitude; but the ultimate revelation of the Spirit sheds a light upon the language used long centuries before concerning Him. There is a legitimate argument from the New Testament to the Psalms and prophecies, as well as from them to the New Testament. And the relation of the Spirit to God shadowed forth in the Old

¹ Isaiah xlviii. 16.

Testament is not contradicted, but completed by the wonderful passages in which our Lord taught the Procession of the Holy Spirit from the Father: "I will pray the Father, and he shall give you another Paraclete."¹ "The Paraclete, even the Holy Spirit, whom the Father will send in my name."² "The Spirit of truth, which proceedeth from the Father."³

Not less striking than interesting in this connection is the parallel between the phrases "the Spirit" and "the Word" as used in the Old and New Testaments.

The expressions are both figurative, and in both the figure is drawn from the same source. The "Spirit" is the breath; the "Word" is the voice. One is the material of speech; the other, speech itself. Thus the primary representation of the Divine Nature takes the form of God and the Breath proceeding from Him and the Voice which He utters. "In the beginning God created the heaven and the earth. . . . The Spirit (or "Breath") of God moved (or "brooded") upon the face of the waters. And God said, Let there be light: and there was light."⁴ Time passed; thought developed; and as the Spirit of God, so the Word came gradually in the process of centuries to be personified and deified.

The parallelism is one of language as well as of conception. The Spirit corresponds to the Word. The Spirit of God, or of the Lord, corresponds to the Word of God, or of the Lord. In one Psalm it is written, "Thou sendest forth thy spirit, they are created; and thou renewest the face of the

¹ St. John xiv. 16.

³ St. John xv. 26.

² St. John xiv. 26.

⁴ Gen. i. 1-3.

ground.”¹ In another, “He sendeth his word, and healeth them, and delivereth them from their destructions.”²

In the Old Testament there is the same difficulty of determining whether it is the instrumental Spirit or the personal Spirit, the instrumental Word or the personal Word, that in particular passages is signified. But the Divine Personality of the Spirit and of the Word is revealed in the New Testament, as in the famous words of the First Epistle to the Corinthians: “Things which eye saw not, and ear heard not, and which entered not into the heart of man, whatsoever things God prepared for them that love him. But unto us God revealed them through the Spirit: for the Spirit searcheth all things, yea, the deep things of God”;³ or the yet more famous prologue to St. John’s Gospel: “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.” Nay, the Divine Spirit and the Divine Word are associated in the act of creation: “The Spirit of God moved (or “brooded”) upon the face of the waters.”⁴ “All things were made by (or “through”) the Word; and without him was not anything made that hath been made.”⁵ So natural is the process in the Old and New Testaments from the Influence to the Personality, from the Personality to the Divinity of the Holy Spirit.

(6) The parallel drawn between the Spirit and the Word suggests the reflection that the Presence

¹ civ. 30.

⁴ Gen. i. 2.

² cvii. 20.

³ ii. 9, 10.

⁵ St. John i. 3.

of the Spirit is habitually associated in Isaiah with the Person of the Messiah and the glory of the Messianic kingdom.

How far Isaiah's prophecy is strictly Messianic, as being a conscious prediction of the advent and reign of Him who should in the fulness of time appear upon earth to inaugurate an era of individual and national righteousness, is a question which need not in the present Essay be answered. For whatever may be the interpretation of special passages, the thought or vision of the Messiah as coming after many days to be the Redeemer and Saviour of Israel is one of the commanding beliefs which characterise and dominate Jewish history ; it is the expectation which united for centuries, and still unites, though with less assurance, the Jewish people ; and to be blind to it, or to the sentiments which it stirred in the hearts of the people, is to miss one of the primary and principal lessons of the Old Testament. Yet here, again, the revelation of the Spirit was partial and gradual ; its Messianic character is hardly visible in the Pentateuch or the historical books ; nor is it until the time of the first, and still more of the second Isaiah—those sublime interpreters of the mind and purpose of God—that the Holy Spirit is seen informing and inspiring the future reign of the Messiah.

But that this was the function of the Spirit there can be no doubt ; for our Lord Himself, as St. Luke relates, after citing the opening words of the 61st chapter of Isaiah, in which the blessings of the Spirit's influence upon the Messianic kingdom are declared, adds, "To-day hath this scripture been

fulfilled in your ears.”¹ The Spirit of the Lord in Isaiah’s prophecy is conceived as resting upon the Messiah, sometimes as Judge or King,² sometimes, again, as Prophet;³ but the sense of His overshadowing influence is never wholly absent from the Messianic ideal which Isaiah stamped with the signet of inspiration.

At the close of such an inquiry as has been found possible into the teachings of the Old Testament upon the nature and office of the Holy Spirit of God, it is inevitable to remark how slow, and partial, and progressive was the Divine Revelation. Yet such has ever been the manner of God’s working—not completeness, not the fulness of truth at once, but an evolution, a slow unfolding of the sacred mystery, a dawning light which gathers strength and radiance and brilliancy until the coming of the perfect day. It is “at sundry times and in divers manners” (*πολυμερῶς καὶ πολυτρόπως* *i.e.* in many portions and in many fashions) that God “spake in time past unto the fathers”; and the characteristic of His Revelation is that the later truth which He teaches does not contradict but completes the earlier; it is as natural an issue or development of the earlier truth as a tree’s highest branches are of its stem or of its seed; it is the end foreseen by God from the beginning. And as the Old Testament, in Isaiah’s prophecy especially, leads the thought to the verge of belief in the Holy Spirit’s personal divine indwelling within the future Messiah, so it is only natural in the narrative of His ministry, when He came on earth, to read at His baptism of

¹ St. Luke iv. 21.

² xi. 3, 4.

³ lxi. 1, 2.

the heavens opened and the Spirit of God descending upon Him like a dove, and the Divine Voice proclaiming, "This is my beloved Son, in whom I am well pleased."

But between the Old Testament and the New there lies, as it were, a belt of ground which must be traversed and surveyed before it will become possible to apprehend the fulness of Divine Revelation concerning the Spirit as it is embodied in the words of Jesus Christ.

It is true, indeed, that the Revelation of the Holy Spirit in the Old Testament, and even in the prophetic books, is not universal ; it occurs in some of the prophets and not in others ; it is, so to say, personal and arbitrary, and if in one writer it ascends, in another, who is almost his contemporary, it sinks into insignificance or is wholly lost from view. It attains its height, as has been said, in Isaiah ; for in him there is an approximation to the spiritual dignity of the New Testament. It is conspicuous in some of the Psalms and in Ezekiel, and in isolated passages of prophets such as Joel. But there is no such explicit mention of the Spirit in Jeremiah or, among the minor prophets, in Hosea, Amos, Obadiah, Jonah, Nahum, Habakkuk, Zephaniah, or Malachi.

It is no wonder that the Apocryphal literature should not shed any great light upon the special doctrine of the Holy Spirit. There are religious doctrines which in their historical evolution can only be traced to the Gospels and Epistles through the Apocrypha. Except for the Apocrypha it would be impossible that any student of dogmatic history

could place himself in the intellectual or spiritual atmosphere of the Jews to whom the Lord spoke and His Apostles wrote in the first Christian century. The Jewish doctrine of Angelology, or of the immortality of the soul, is a good deal elucidated by certain Apocryphal passages. These doctrines are seen in the Apocrypha to be moving and taking shape in men's minds. But the doctrine of the Holy Spirit's nature or operation makes no important progress in Apocryphal literature. It remains where it was ; or rather, the stream of thought regarding it flows underground for two or three centuries, until it re-emerges in the fulness of our Lord's own teaching.

Still, it is necessary or desirable to pass some few passages of the Apocrypha in review, as showing that the doctrine of the Holy Spirit, if it was in some sense lost to sight, was yet not dead, but was ever felt to be an integral part of the Revelation of which the sacred writers alike in the Old Testament and in the New were depositaries.

The principal references to the Holy Spirit in the Apocrypha are found in the book of Wisdom. They are therefore Alexandrian rather than Palestinian, Hellenistic rather than Hebraic. They afford a foretaste of the influence which Greek thought and Greek language were destined to exercise upon Jewish, and afterwards upon Christian, theology.

Apart from the book of Wisdom the following points seem to be all that are brought out in the Apocrypha :—

(a) The energy of the Divine Spirit in creation.

“ Let all the creation serve thee : for thou spakest

and they were made; thou didst send forth thy spirit and it builded them; and there is none that shall resist thy voice."¹

It is evident at once how close is the affinity of this passage to Psalm xxxiii. 6. Both passages derive their original authority from Genesis i. 2, 3.

(b) The influence of the Divine Spirit upon human thought and intelligence.

It is said of him who "meditateth in the law of the Most High" that "if the great Lord will, he shall be filled with the spirit of understanding."²

"The spirit of understanding" is an echo of Isaiah xi. 2.

(c) The prophetic enlightenment of the Divine Spirit.

"He (Isaiah) saw by an excellent spirit what should come to pass at the last, and he comforted them that mourned in Sion."³

Here, however, the significance of the words "by an excellent spirit" is not unambiguous; but a comparison of the passage with Daniel v. 12 and vi. 3 suggests that they do not altogether lie apart from the doctrine of the indwelling Spirit of God.

All this is a meagre exposition or elucidation of the truth which Isaiah had carried to so high an elevation. It justifies the remark, already made, that the doctrine of the Holy Spirit underwent a temporary obscurity.

The book of Wisdom is more explicit in its statements. In it the phrase of the 51st Psalm "thy Holy Spirit" recurs; for the author, appealing to the

¹ Judith xvi. 14.

² Ecclesiasticus xxxix. 6.

³ Ecclesiasticus xlviii. 24.

Almighty, says, "Whoever gained knowledge of thy counsel, except thou gavest wisdom, and sentest thy Holy Spirit from above?"¹

The creative or sustaining energy of the Spirit is expressed in the words, "The Spirit of the Lord hath filled the world."² Whether "that which holdeth all things together" in the same verse is "the world" (the universe) or "the Spirit" is a matter in dispute; but there is possibly the same association of the Divine Spirit, or Breath, and the Divine Voice as in Genesis and in the Psalms. It is expressed, too, in the subsequent words, "Thine incorruptible Spirit is in all things,"³ where the incorruptibility of the Divine Spirit is treated as the reason for God's forbearance in His providential dealing with human souls. "Thou sparest all things because they are thine, O Sovereign Lord, thou lover of souls (or "lives")."⁴ "Therefore thou convictest by little and little them that fall from the right way, and putting them in remembrance by the very things wherein they sin dost thou admonish them, that escaping from their wickedness they may believe on thee, O Lord."⁵

The foolishness and sinfulness of idolatry are set out in emphatic language,—“His (the idolater's) heart is ashes, and his hope of less value than earth, and his life of less honour than clay: because he was ignorant of him that moulded him, and him that inspired into him an active soul, and breathed into him a vital spirit,”⁶—language unmistakably influenced, if not inspired, by the narrative of man's creation in Genesis.

¹ ix. 17.⁴ xi. 26.² i. 7.⁵ xii. 2.³ xii. 1.⁶ xv. 10.

Then the moral character of the Divine Spirit's office appears in such expressions as "I called upon God, and there came to me a spirit of wisdom,"¹ or (as already quoted) "Whoever gained knowledge of thy counsel, except thou gavest wisdom, and sentest thy Holy Spirit from above?"

But the most interesting development in the conception of the Holy Spirit, as the Apocrypha, and especially the book of Wisdom, represents it, lies in the intimate association of the Holy Spirit with Wisdom itself. In the book of Proverbs, Wisdom, sanctified and personified, is connected with the Holy Spirit; in the book of Wisdom it is, if not habitually, yet authoritatively, identified with the Holy Spirit. And the result is not only to elevate the doctrine of the Holy Spirit into the region of Personality, but almost to equalise it, in the minds of religious thinkers, with the doctrine of the Divine Word, or Logos.

For not only can the author of the Wisdom speak of a Spirit, which can hardly be other than the Holy Spirit, as dwelling in Wisdom, using words of close correspondence to the teaching in the Proverbs, but he can speak of Him as actually being Wisdom. Thus in one passage he says: "She that is the artificer of all things taught me, even wisdom: for there is in her a spirit quick of understanding, holy, alone in kind" (literally "only begotten"), "manifold, subtil, freely moving, clear in utterance, unpolluted, distinct, unharmed, loving what is good, keen, unhindered, beneficent, loving toward man, steadfast, sure, free from care, all-powerful, all-surveying,

¹ vii. 7.

and penetrating through all spirits that are quick of understanding, pure, most subtil.”¹ But in another he says, “Wisdom is a spirit that loveth man; and she will not hold a blasphemer guiltless for his lips; because God beareth witness of his reins, and is a true overseer of his heart, and a hearer of his tongue. Because the Spirit of the Lord hath filled the world,”² where “wisdom” is almost certainly identified with the “spirit that loveth man,” *i.e.* with the “Spirit of the Lord.”

Upon the whole, then, it appears that whereas Jewish thought, in and after the Canon of the Old Testament, tended towards the identification of the Wisdom which looms so prominently in the Proverbs with the Second Person (as afterwards defined) in the Blessed Trinity, and concurrently to the accentuation of the moral and spiritual qualities inherent in Wisdom itself, it was the tendency of Greek or Hellenistic thought, on the other hand, while emphasising the purely intellectual quality of Wisdom, to identify it with the Third Person, *i.e.* with the Holy Spirit.

But more and more, as speculation proceeded, the Spirit of God became in men's eyes a Personal Agent, guiding, informing, directing, controlling, elevating, and sanctifying, and leading the way from darkness and doubt into the free light and liberty of truth. And yet the transition from the Old Testament to the New, if it be considered only in regard to the doctrine of the Holy Spirit, is like the passing from some dim twilight into noonday. For in the light of the New Testament that doctrine is no more a

¹ vii. 22, 23.

² i. 6, 7.

mere inference from vague, obscure, and sporadic expressions occurring here and there at many times in many writings ; but it is a clear and positive enunciation of Him who claimed to speak upon earth with the authority of God Himself.

CHAPTER II

THE REVELATION IN THE GOSPELS

THE plan which it seems best to pursue in the present Essay will consist in grouping the revelations of the Gospels in regard to the Holy Spirit under three main heads, and then in treating as subordinate to these, and supplementary, the special expressions which occur here and there in the Gospels, but independently of these three heads. In this way the continuous explicit revelations will meet the eye first, in their proper relation of significance; the incidental teachings, whether of our Lord Himself or of others, will follow upon these.

Apart, then, from isolated expressions, which may be, and often are, highly valuable and instructive in themselves, the passages of the Gospels bearing upon the nature and office of the Holy Spirit may be conveniently arranged under these heads:—

A. There are the passages which treat of the Holy Spirit in direct relation to our Lord Himself at certain epochs of His human life, as at His Birth, His Baptism, His Temptation, etc.

B. There is His conversation with Nicodemus, which may fairly be regarded as occurring somewhere in the beginning of His ministry.

C. And there is His valedictory address respecting the Paraclete, as the Holy Spirit is there called, in the 14th, 15th, and 16th chapters of St. John's Gospel.

It is evident that these heads of teaching (if they may be so called) do not all occupy the same position of authority. To the second and third belong exclusively the sayings and (in far less degree) the doings of our Lord Himself. So far, then, as these are correctly reported, they are absolute and unquestionable; they express the revelation of Him who had "the words of eternal life." To the first belongs in part the teaching of our Lord Himself, but principally the testimony of other persons, who may or may not have been eye-witnesses, to certain circumstances of His life on earth. And further, under the first head, the relation of the Holy Spirit to our Lord, although it was indisputably continuous, may yet, in respect of its manifestations, be studied conveniently by reference to such events of His life as (1) His Birth, (2) His Baptism, (3) His Temptation, (4) His appearance to His disciples after His Resurrection.

It may, indeed, be asserted, as it has been by Christian theologians, that the Holy Spirit is the concomitant of our Lord's life in all its various stages. So Gregory of Nazianzus writes: "Christ is born; the Spirit is His harbinger. He is baptized; the Spirit is His witness. He is tempted; the Spirit leads Him up into the wilderness. He performs miracles; the Holy Spirit assists Him. He ascends to heaven; the Holy Spirit receives Him."¹ So too Canon Gore: "The Spirit anoints Him; the Spirit

¹ *Theological Orations*, v. 29.

drives Him into the wilderness; the Spirit gives Him the law of His mission; in the power of the Spirit He works His miracles; in the Holy Spirit He lifts up the voice of human thankfulness to the Divine Father; in the Spirit He offers Himself without spot to God; in the power of the Spirit He is raised from the dead.”¹ Still there remain special seasons or occasions of divine association between our Lord in His human life and the Holy Spirit.

But it will be proper to consider the title of the Holy Spirit in the New Testament before considering the time or manner of His operation.

And here it is remarkable that the descriptive titles habitually applied to Him in the Old Testament are much less common in the New. In the Old Testament, as has been already said, He is called “the Spirit of God,” or “the Spirit of the Lord,” or simply “the Spirit.” In the Old Testament He is never called “the Holy Spirit,” although the phrases “thy Holy Spirit,” in speaking to God, and “his Holy Spirit,” in speaking of God, are used concerning Him. But in the New Testament “the Spirit of God” occurs only twelve times; “the Spirit of the Lord” only three, or possibly four, times. Of the former phrase there are also such slight occasional variations as “the Spirit of our God,”² “the Spirit of the living God,”³ and “the Holy Spirit of God.”⁴ But the two habitual phrases of the New Testament are “the Spirit” (or even “Spirit” without the article) and “the Holy Spirit” (or “Holy Spirit”); and “the

¹ *Lux Mundi*, p. 321.

² 2 Cor. iii. 3.

³ 1 Cor. vi. 11.

⁴ Eph. iv. 30.

Holy Spirit" occurs eighty-nine or ninety times. From the New Testament it has descended into the language of the Catholic Creed and of Christian theology. It has so become the regular and recognised title of the Third Person in the Blessed Trinity. By a subtle distinction, of which the translators of the Bible in the Authorised Version were probably themselves hardly conscious, "the Holy Spirit" is in general the phrase employed when it is character or influence, "the Holy Ghost" when it is Personal Being that is the prominent thought. As the word "Ghost" has become nearly obsolete, except in one peculiar application, it seems to be a pity that the revisers of the Authorised Version did not adopt the suggestion of their American colleagues by substituting "the Holy Spirit" for "the Holy Ghost" everywhere in their text. But, indeed, it is only when the same word is capable of bearing the several meanings which ascend in dignity from the "wind" to the "spirit of man," or the "Holy Spirit of God," like the Hebrew רִיחַ, the Greek πνεῦμα, and the Latin *spiritus*, that the continuity of thought is visibly preserved. For the connection of the breath with the Holy Spirit is clearly preserved in our Lord's words after His Resurrection, when He "breathed" on His disciples, "and saith unto them, Receive ye the Holy Spirit."

It is convenient to mention here certain expressions for the Holy Spirit which are found in the New Testament alone, such as "the Spirit of your Father"¹—an expression naturally arising from the fact of personal Divine Fatherhood which our Lord

¹ St. Matt. x. 20.

revealed—"the Spirit of Jesus"¹ (according to the true text), "the Spirit of Christ"² (side by side with "the Spirit of God," to which it is evidently equivalent), and "the Spirit of Jesus Christ."³

That these expressions are characteristic of the New Testament, significant of the relation in which the Holy Spirit, as a living Person, stands under the revelation of our Lord to God and man, and, at least, indicative of the fact of the Divine Nature which is known in theology as the eternal Procession of the Holy Spirit from the Father and from the Son, will be admitted by every one who studies and contrasts the language used of the Holy Spirit before and after the Incarnation.

A. But the doctrine of the Holy Spirit in the Gospels may now be considered in itself.

1. The doctrine in reference to our Lord's Birth.

Of the mystery of His Birth, indeed, it were not right to speak unless in the veiled terms of holy reverence. Among the features of the Gospels none is more beautiful than their serene and sacred delicacy; nor is that delicacy anywhere more marked than in the narrative of the Birth of Jesus Christ. The Christian Creed, as touching His Birth, is that He was "conceived by the Holy Ghost, born of the Virgin Mary." St. Matthew and St. Luke are the authorities for the Divine conception. The former expressly states that Mary His mother "was found with child of the Holy Spirit," and that when Joseph, her husband, "was minded to put her away privily," he was encouraged to recognise her as his wife by the voice of an

¹ Acts xvi. 7.

² Rom. viii. 9; 1 Peter i. 11.

³ Philip. i. 19.

angel saying to him in a dream, "That which is conceived (or "begotten") in her is of (or "from" or "by") the Holy Spirit."¹ The latter relates how the angel Gabriel at the Annunciation said to the Virgin Mary, "The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: therefore also that which is to be born shall be called holy, the Son of God" (or "that holy thing which is to be born of thee shall be called the Son of God").² Such expressions most certainly imply the Personality of the Holy Spirit. It is evident that one person, and one alone—the Blessed Virgin—can have been the authority for such words. If they are true, they are her words, and none other's. Christian theology has ever believed them to be hers. Nor could any expression of the awful mystery which they half veil and half reveal be more sacred than the "overshadowing" of the Blessed Virgin by "the power of the Most High."

One point only it is necessary to dwell upon in these words. It is that the sanctity, the sinlessness of the Divine Man is connected with the operation of the Holy Spirit. "The Holy Spirit," it is written by St. Luke, "shall come upon thee"—not "the Spirit," or "the Spirit of God," or "the Spirit of the Lord," but "the Holy Spirit"—"therefore also that holy thing which shall be born of thee shall be called the Son of God." It would not be right to lose the significance of the "therefore" (*διό*). The Holy Spirit was the author of our Lord's human life, and because He was so, the Child was called a "holy thing" before His birth, as after it He was called

¹ St. Matt. i. 18-20.

² St. Luke i. 35.

“the Son of God.” Holiness has become the attribute and gift of the Spirit of God.

The Annunciation to the Blessed Virgin of her high destiny has been ever among Christian painters a favourite theme ; it has touched the heart and inspired the skill of a Titian, a Tintoret, a Raffaele. And the virginity of the Lord’s mother, so jealously guarded for nineteen centuries in the reverent faith of the Christian Church, has been, beyond all other beliefs, a potent motive to chivalry and purity, to a noble delicacy, and to the high and tender respect for womanhood which has been the special grace and the unique glory of Christendom.

Such a belief seems naturally to shrink from the rude breath of criticism. To say that it is supported by such strong evidence as would be proof against all sceptical assaults would be to set it in a false light—although sceptics who sweep away the evidence adducible or adduced for a Christian miracle are not always ready to say what conceivable amount of evidence would satisfy them of the truth of a miracle wrought as long as nineteen centuries ago.

But the fact is that the life of our Lord claims to be judged not by this or that particular incident, but as a whole. The Church does not regard our Lord as one whose whole life, except in some particular instances, such as His Birth and His Resurrection, was assimilated to the common life of humanity. She regards it as a life unique and divine, unlike all other lives, and in all its circumstances—by His words as much as by His works, by His Incarnation, by His sinlessness, by His perfect union with God, by His control of the winds and the waves, by His infallible

insight into human hearts, and by His future return in glory to judge the living and the dead—exalted far above the standard to which humanity in its highest representatives has attained, or is capable of attaining.

The life of our Lord, then, is more miraculous than any incident of it. It is itself the miracle of miracles; and although it may be robbed of this or that incident, until all that is miraculous in it has been done away, yet when its miracles are destroyed—its miracles of word as well as of work—it will be found that the life itself is destroyed with them.

But if His life be superhuman, as the Church believes, then one miracle of it, and that His Birth, presents no greater difficulty than another. There is no gain in surrendering the miraculous Birth, unless all other miracles, of act or of thought, are surrendered also. For if He stood upon a higher plane of being than man, then perhaps it is more natural that the circumstances of His Birth, as of His Death, should transcend than that they should simply follow a common experience. He was in His nature higher than man; therefore He was not born, nor did He sleep in death, like other men.

For the great question is whether Jesus Christ was man, or more than man; whether His life was merely human or superhuman; whether He was a son of God, as all men are, or *the* Son of God. It is a question which can be answered only by a study of His Person and His life as a whole, and upon the answer made to it will depend the view of the Church's teaching that He was "conceived by the Holy Ghost" and "born of the Virgin Mary."

After the initial passages of St. Matthew's and St. Luke's Gospels nothing is said as to the manner of His divine Birth in the New Testament. It was one of the axiomatic beliefs of the Christian Church—a belief not asserted because it was universally accepted. But the operation of the Holy Spirit in that Birth has ever been the faith of the whole Catholic Church. It is the first appearance of the Holy Spirit in His human life.

II. *The doctrine in reference to our Lord's Baptism.*

Between the Birth and the Baptism of our Lord an interval of some thirty years occurred. In those thirty years there is no record of the Holy Spirit's descent upon Him or presence within Him. All that can be said is that the Evangelists, so far as they touch upon those years, agree in regarding them as years of self-discipline and self-consecration under the influence of a paramount divine grace. But even such expressions as "The child grew, and waxed strong in spirit"¹ (πνεύματι, not τῷ πνεύματι), or "Wist ye not that I must be in my Father's house?"² (literally "in the things of my Father"), however expressive they are of spiritual illumination, do not represent it as the direct work of the Holy Spirit.

From our Lord's Birth to His Baptism the Holy Spirit is present in Him, but not visible; He is passive rather than active; His effect is subjective, not objective.

Our Lord's Baptism is related by the three Synop-
tists. It is not related by St. John, but, as his manner

¹ St. Luke i. 80.

² St. Luke ii. 49.

is, he shows indirectly that he knew not only the fact of it, but its time, manner, and circumstances. "And John bare witness, saying, I have beheld the Spirit descending as a dove out of heaven; and it abode upon him. And I knew him not: but he that sent me to baptize with (or "in") water, he said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth with (or "in") the Holy Spirit. And I have seen, and have borne witness that this is the Son of God."¹ He shows, in fact, his knowledge of the Baptism much as he afterwards shows his knowledge of the Ascension,² not by reporting it directly, but by referring to it.

St. Matthew's narrative of our Lord's Baptism is the fullest, and the substance of it may properly be given here, with such additions as the other Evangelists supply. According to St. Matthew, then, John the Baptist, the immediate forerunner of the Messiah, was preaching his gospel of repentance "in the wilderness of Judæa," *i.e.* in the vicinity of the Dead Sea. He was so successful that all who lived in "Jerusalem, and all Judæa, and all the region round about Jordan,"³ went to him for baptism in the river Jordan. Among his professing converts were not a few Pharisees and Sadducees, and it was to them that he spoke of One mightier than himself who should "come after him," and "whose shoes" he was not "worthy," like a menial, "to bear." "He shall baptize you with (or "in") the Holy Spirit and fire." Whatever, then, the "baptism

¹ St. John i. 32-34.

² St. John xx. 17.

³ St. Matt. iii. 5.

with the Holy Spirit" was, it is clear that John expected Jesus to bestow it. But the Baptism of our Lord Himself took John by surprise. "Then cometh Jesus from Galilee to the Jordan unto John, to be baptized of him." But John would have hindered Him, saying, with the modesty which is the beautiful feature of his character, "I have need to be baptized of thee, and comest thou to me?"¹ But our Lord persisted in His desire, urging the propriety or suitability of His "fulfilling all righteousness," *i.e.* of His satisfying every obligation of piety. "Then he suffereth him." "And Jesus," it is written, "when he was baptized, went up straightway from the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him: and lo, a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased"² (or "This is my Son; my beloved, in whom I am well pleased").

Such is St. Matthew's narrative, and to it St. Mark, who makes no reference to the Baptist's hesitation in baptizing our Lord, adds only that Jesus at His Baptism came "from Nazareth of Galilee"—an unimportant detail, perhaps—and St. Luke that Jesus was "praying" when "the heaven was opened," and that the Holy Spirit descended upon Him not merely "as a dove," but more explicitly "in a bodily form, as a dove." The comparison of the Holy Spirit in His descent at our Lord's Baptism to a dove occurs in all the Synoptical Gospels; it occurs also in St. John's Gospel, in

¹ St. Matt. iii. 14.

² St. Matt. iii. 16, 17.

the words already quoted, which clearly imply that the descent of the Holy Spirit had been divinely revealed to the Baptist as a sign of the Messiahship of Him at whose baptism it should visibly take place.

There is in St. John's words one vivid touch not found elsewhere. It is indicative, one can hardly doubt, of an eye-witness ; for he speaks of the Spirit as not only descending upon the Messiah at His Baptism, but remaining upon Him. "Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth with (or "in") the Holy Spirit." "I have beheld the Spirit descending as a dove out of heaven ; and it abode (or "remained") upon him."¹ And the "abiding" or "remaining" possessed a special significance ; for, in the words of St. Ambrose, "John said fittingly 'abiding upon Him,' because the Spirit inspired a saying or acted upon the prophets as often as He would, but abode always in Christ."²

The Evangelist St. John makes no allusion to the "voice out of the heavens," so carefully recorded, in almost identical terms, by the three Synoptists. But it is evident that to him, as to them, the descent of the Holy Spirit was an indisputable sign of the Messiahship ; for he closes his narrative in the words of his namesake the Baptist, "I have seen, and have borne witness that this is the Son of God."

The Baptism of Jesus Christ, then, stands at the threshold of His earthly ministry. The descent of

¹ St. John i. 32, 33.

² *De Spiritu Sancto*, iii. ch. i. § 5.

the Holy Spirit upon Him at His Baptism was the sign and seal of His Messiahship. Then, after His Baptism, it could be said of Him, "Behold the Lamb of God, which taketh away the sin of the world."

The narrative of our Lord's Baptism raises several questions which have been frequently discussed in Christian history.

(1) What was the nature or manner of the Spirit's descent? Is it to be literally or metaphorically interpreted? or, in other words, was it a fact or a figure?

It will be seen hereafter, in my review of our Lord's Temptation, that I feel no difficulty in the figurative exegesis of scenes, which have often been regarded as literal, in the Divine Life. But assuming, as I frankly and fully assume, the possibility of miraculous incidents in a life which is wholly miraculous, I cannot doubt that the appearance of the Holy Spirit descending "as a dove" upon our Lord was objective and actual. It must be observed that the Evangelists do not define it as having been in the strict sense material. The Synoptists say that the Holy Spirit descended "as a dove." Even St. Luke, who uses the expression "in a bodily form," carefully refrains from stating that it was indeed a body. Yet the Baptist in St. John's Gospel says of it, "I have seen," and unless the sign had been visible, it could not have conveyed to his mind a positive assurance of Messiahship.

The descent of the Holy Spirit, then, at our Lord's Baptism was visible, actual, and objective. It was, in fact, such an incident as belongs, in the nature

of things, to the meeting of the material and spiritual worlds. It was like the appearance of an angel upon earth, or of the spiritualised body of our Lord Himself after His Resurrection.

(2) What was the emblematic sense of the dove-like form which the Holy Spirit, in descending upon our Lord, assumed? or, in other words, was there any special reason why the Holy Spirit should appear as a dove and not otherwise?

However the symbolism of the dove may be interpreted, there can be little doubt that the key to its interpretation must be found in the Old Testament. The Synoptists were not men of such learning and information as to draw a symbol from classical literature.

The dove is everywhere the type of innocence. "Be ye therefore," says our Lord to His Apostles, "wise as serpents, and harmless as doves."¹ It is thus that the Psalmist prays for deliverance from his enemies in the touching words, "Oh that I had wings like a dove! for then would I fly away, and be at rest."² The dove, too, is in the Old Testament the type of sorrowfulness, as in Isaiah's words, "I did mourn as a dove,"³ or "We mourn sore like doves,"⁴ or Nahum's "Huzzab is uncovered, she is carried away, and her handmaids mourn as with the voice of doves, tabering upon their breasts."⁵ Innocence and sorrowfulness were the abiding features of the Lord's life on earth. But the symbolism of the dove must have suggested to Jewish minds the story of the deluge, and with

¹ St. Matt. x. 16.

² Psalm lv. 6.

³ Isaiah xxxviii. 14.

⁴ Isaiah lix. 11.

⁵ ii. 7.

it the thought of the dove whose flight was the inauguration of a new world. And when the Holy Spirit "as a dove" remained upon the Son of God, it may well have been that the Baptist beheld the sign of a new world rising in peace and purity above the waters of sin and suffering and wrath. And such a thought would almost instinctively connect itself with the brooding of the Spirit of God in creation upon the chaos of the waters. "The Spirit of God moved (or "brooded") upon the face of the waters." "I have beheld the Spirit descending as a dove out of heaven; and it abode upon him."

Upon the physical creation, then, in its birth-day, and upon the creation, physical and moral, regenerated in the Person of the Son of God, the Holy Spirit's resting was the sign of life and love.

(3) What was the significance of the Holy Spirit's descent upon our Lord at His Baptism?

But here it is necessary to put aside two views as erroneous or heretical before approaching the truth as held in the Catholic Church.

(a) In the primitive Church there were certain heretics, and especially the Gnostics, called Docetæ or Apparitionists (from *δοκεῖν*, "to appear"), who held a strange belief in regard to the nature of our Lord, viz. that the Divine Logos became united with the human Jesus at His Baptism and departed from Him before His Crucifixion, and thus that all His life on earth before His Baptism and after His Crucifixion was simply human, having in itself no proper element of Deity. The purpose of this doctrine was clearly to deliver the Divine Being or Logos from the

humiliation, as the Docetæ accounted it, of natural birth from a mother's womb and from the physical anguish of the Cross. Thus the illapse of the Holy Spirit upon our Lord at His Baptism, which is explained away by modern heretics as a figure or fancy, was by the heretics of old treated as the solemn commencement of His divinely human life. So strange is the revolution of speculative religious thought outside the Catholic Church.

But the Church perceives in the events which Gnosticism regards as unworthy of the Divine Nature of the Christ the secret of His imperishable glory. It is His birth "of the Virgin Mary" that has stamped the fact of His humanity upon the conscience of mankind. It is His Crucifixion which has rendered His Divinity inexpressibly dear and near to human hearts. If He were not indeed truly Divine and truly human, what would become of His unique redemptive power? How could His life be the exhibition of perfect goodness, or His death the atonement for the sins of all the world?

(b) Nor, again, is it true, as the Ebionites of old asserted, that the Holy Spirit first came upon Christ at His Baptism. It were as serious an error to exaggerate as to depreciate the significance of His early years. But the Catholic faith is this: that He was "incarnate by the Holy Ghost of the Virgin Mary"; that the Holy Ghost or Spirit rested upon Him in His conception and at His birth, and in the sacred sheltered years when He "advanced in wisdom and stature (or "age"), and in favour with God and man," and that He remained with Him until the moment of His Ascension.

Yet although the descent of the Holy Spirit at our Lord's Baptism was, as the Gospels show, not the primary association of the Holy Spirit with His life, it possessed a striking and august significance. For if the part of the Holy Spirit in His conception was the sanctification of His human nature, the part of the Holy Spirit in His Baptism was the consecration of His official ministry. By the one act He was shown to be a Divine Man, by the other He was shown to be the Messiah.

In Christian theology the Baptism of our Lord has been commonly held, in virtue of the Holy Spirit's descent, to have been the chrism or unction by which He was declared to be the Christ. Thus St. Peter in the Acts can say, with almost certain reference to the Baptism, that "God anointed (ἐχρίσεν) Jesus of Nazareth (or "made him the Christ") with the Holy Ghost and with power."¹ For "the Anointed One" is in Hebrew "the Messiah," in Greek "the Christ."

But if the Baptism of our Lord be itself an unction, it remains to ask what is the meaning or efficacy of such an unction? In the Old Testament, priests, prophets, and kings alike received unction; and it is probable that the union of priestly, prophetic, and royal functions in the Person of our Lord was typically signified by the anointing process of the Holy Spirit's descent upon Him at Baptism. But in the Messianic conception of the prophets, as time proceeded, royalty assumed precedence over the priestly or the prophetic office; the "king"

¹ x. 38.

who should "reign in righteousness" became the object of Jewish hope and aspiration, and the unction conferred upon our Lord in Baptism by the Holy Spirit may justly be regarded as in its nature essentially regal. It was, in fact, the antitype of the unction of which the kings of Israel in the Old Testament were the subjects, as when "the Lord said unto Samuel, . . . fill thine horn with oil, and go, I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons. . . . Then Samuel took the horn of oil, and anointed him (David) in the midst of his brethren: and the Spirit of the Lord came mightily upon David from that day forward."¹ For St. John says of David's greater Son, "I have beheld the Spirit descending as a dove out of heaven; and it abode upon him."²

(4) What was the effect of the Holy Spirit's descent upon our Lord at His Baptism?

The presence of the Holy Spirit with our Lord from the hour of His Baptism was continuous. It "abode (or "remained") upon him." If in the thirty preparatory years between His Birth and His Baptism, the Holy Spirit, although, as has been said, He was ever present, yet acted upon Him in a manner not described by the Evangelists, in the remaining three years, as will be shown, it is the Holy Spirit who constantly inspires the various acts and experiences of His life. Such expressions as these: "Jesus, full of the Holy Spirit, returned from Jordan";³

¹ 1 Sam. xvi. 1-13.

² St. John i. 32.

³ St. Luke iv. 1.

“Jesus returned in the power of the Spirit into Galilee,”¹ the one occurring immediately before, the other immediately after, His Temptation; the yet more remarkable expression (which will presently be considered), “Then was Jesus led up of (or “by”) the Spirit into the wilderness to be tempted of (or “by”) the devil”;² His own words, “If I by (or “in”) the Spirit of God cast out devils”;³ the words used about Him in the opening verses of the Acts of the Apostles, “After that he had given commandment through the Holy Spirit unto the Apostles whom he had chosen”⁴—these are direct testimonies, and there are many more that are oblique, though not obscure, to the perpetual influence of the Holy Spirit upon His life. It has already been shown that this unbroken perpetuity of the Holy Spirit’s operation on His life distinguishes Him from all the prophets of the Old Testament.

The Evangelists hint, if they do not assert, that our Lord’s human life had two beginnings, one at His Birth, the other at His Baptism (as indeed has the life of every baptized Christian); one personal, the other official; one the creation of a man, the other the accession of a king. St. Mark, disregarding all that part of the Divine Life which preceded the Baptism, begins his narrative with the words, “It came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.”⁵ And St. Luke, immediately after his account of the Baptism,

¹ St. Luke iv. 14.

² St. Matt. iv. 1.

³ St. Matt. xii. 28.

⁴ i. 2.

⁵ i. 9.

uses the striking words, "And Jesus himself, at the beginning" (not merely "when he began to teach," as in the Revised Version) "was about thirty years of age."¹

Bishop Westcott, in his commentary upon St. John's Gospel, has remarked that "we cannot but believe (so far as we realise the perfect humanity of Christ) that Christ at this crisis," *i.e.* at His Baptism, "first became conscious as man of a power of the Spirit within Him, corresponding to the new form of His work."

His Baptism, then, was the inauguration of His public ministry. By the descent of the Holy Spirit upon Him, by the voice from Heaven which proclaimed Him to be God's well-loved Son, He was shown to be the Messiah. From that hour there was no looking back nor any turning aside. He entered upon the work which should be only accomplished at the last upon Calvary; He came forward as the Divine Man, the Man of sorrow and eternal pity, the Redeemer whose death should be the life of all the world; His way led straight to the Cross.

But it would be an erroneous, or at least an incomplete, view of the Baptism to think of it as though it were only an external attestation of a Divine Mission. It was that, but it was more than that. External ceremonies, even the holiest and the highest, are but the symbols of spiritual developments. And the descent of the Holy Spirit upon our Lord at His Baptism was to Him what ordination, though in far lower degree, has

¹ iii. 23.

been to His servants. It has suggested the tender and touching appeal of the *Veni, Creator Spiritus*—

Come, Holy Ghost, our souls inspire,
And lighten with celestial fire ;
Thou the anointing Spirit art
Who dost thy seven-fold gifts impart.

For who can doubt that the presence of the Holy Spirit and the celestial voice of consecration at our Lord's Baptism inspired in Him the consciousness of a strength within Himself, a sacred charge, a divine commission, and a spiritual potency corresponding to the magnitude of an office such as the world had never known, nor can ever know again—the Messiahship of the Son of Man who was also the Son of God?

The language of the Evangelists respecting the appearance and action of the Holy Spirit at our Lord's Baptism almost certainly implies His Personality. For He is described as "descending," and as descending "in bodily form," as "lighting," or "coming," and as "abiding upon Him." Such language applies to a Person ; it can hardly apply to an Influence.

And if so, there is yet another thought pertaining to the Baptism. In it, at the outset of Christ's human ministry, the Three Persons of the Trinity are all agents. It is not without reason that St. Matthew's narrative of the Baptism has been chosen by the Church as one of the Lessons for Trinity Sunday. The voice of the Father, the Baptism of the Son, the descent of the Holy Spirit, show, as nowhere,

perhaps, besides in all the Gospels, the union of the Three Persons in the method of the Incarnation. And the Blessing of the Father and the indwelling Presence of the Spirit remained upon the suffering Divine Son until He passed from the eyes of His Apostles upon Olivet, leaving them the charge to make disciples of all the nations with the baptism "in (or "into") the name of the Father and of the Son and of the Holy Spirit."

To sum up what has been said about the descent of the Holy Spirit at our Lord's Baptism :---

It was an actual visible event emblematic of the innocence, and perhaps the sadness and peace, of His life, and of its quickening regenerating influence upon the world ; it was outwardly an attestation of His Messiahship, and inwardly the birthday of a new consciousness and a new power within His soul ; it was His appeal to Heaven, and the answer of the Father's love through the immediate and continued presence of the Holy Spirit in His personal life.

III. *The doctrine in reference to our Lord's Temptation.*

The Temptation is not narrated in St. John's Gospel ; but it is narrated by the Synoptists, and by them all, as they are careful to indicate, in close connection with His Baptism.

It is remarkable how they all insist upon the point of time. Thus St. Matthew, immediately after his account of the Baptism, says, " Then (τότε) was Jesus led up of (or "by") the Spirit into the wilderness to be tempted of (or "by") the devil." ¹ St. Mark

¹ iv. 1.

makes use of the striking expression, "Immediately" (*εὐθὺς*), *i.e.* immediately after His Baptism, "the Spirit driveth him" (literally "driveth him out") "into the wilderness."¹ St. Luke says, "And Jesus, full of the Holy Spirit, returned from Jordan," where He had been baptized, "and was led by (or "in") the Spirit in the wilderness during forty days, being tempted of (or "by") the devil,"² where it may perhaps be rather His movement up and down in the wilderness under the Spirit's influence, according to the true text, than His passing into it that is denoted.

And here the thought will occur that our Lord's spiritual experience in His human life is the experience of His saints and followers in all the ages; only it is intensified, only it is sanctified. For there is no more positive or pathetic law of the spiritual life than that the flush of a new enthusiasm or inspiration is generally followed by a keen and bitter trial.

It is no surprise that in our Lord's life the Consecration should be the prelude to the Temptation. The sequence proves the naturalness of His human nature. How often after Confirmation, after Communion, after Ordination, nay, even after Consecration, has a spiritual reaction set in! But human souls, tried and anguished, as they often are, by what seems to be the dying away of their first love, by the fading of the heavenly vision, and by the agony of temptation which presses upon them with most strenuous pain in the hour when they fancied they had received the benediction of the All-Holy, may yet find comfort in the example

¹ i. 12.

² iv. 1, 2.

of the Saviour. For He too was tempted, and the temptation was so strong that, when it was over, "angels came and ministered to him," as during His Agony in Gethsemane; and He encountered it in the hour when He had seen the heavens opened, and the Spirit of God descending and lighting upon Him, and had heard the Father's voice declaring, "This is my beloved Son, in whom I am well pleased."

It lies beyond the scope of the present Essay to consider in detail what was the exact nature of our Lord's Temptation. Whether it is a history or an allegory, an actual record of events or a picture of experiences of which His spiritual nature was the subject, is a question which it is easy to ask and hard to answer; for the answer depends not so much on historical testimony, as upon a personal estimate of what is possible or probable in the spiritual life of the Son of God on earth. Yet from the temptation of the First Man to that of the Second—from Genesis to the Gospels—the place of figurative teaching in Holy Scripture is fully recognised; and there are reasons, as convincing as they are concurrent, which support the opinion that the Evangelists have related a deep inward spiritual experience of our Lord, as He Himself perhaps related it to them, in the language of objective fact.

These reasons may be stated somewhat as follows:—

(a) As our Lord was Man, it may be expected *à priori* that His Temptation would follow the lines of human experience. But human temptation is generally an internal struggle (although it may be

occasioned or intensified by external circumstances), it is not a meeting with a visible and personal enemy.

The language of Hebrew literature represents the good and evil influences which come upon the human soul as the actual forces of God or of Satan, and the Synoptists were in education simple Jews; but where an ancient writer says "The Lord spake," or "The Lord was angry with me for your sakes, and swore that I should not go over Jordan," or "Satan stood up against Israel and provoked David to number Israel," a modern would speak of the voice of conscience or of the natural disposition to do evil.

It is probable, then, that the narrative of the Temptation is a figurative allegorical presentment of a spiritual experience.

(b) An actual interview between our Lord and the Tempter can hardly be conceived. In the Gospels the interview is shrouded in the twilight of religious sentiment. But no sooner is it developed, as in Milton's *Paradise Regained*, than its incongruity, if it be literally accepted, becomes apparent. And even in the Gospels the literal acceptance of it would suggest such questions as these: In what form did the Tempter appear? What was the manner of his approach or his withdrawal? In what language did he speak and our Lord reply to him?

(c) But some incidents of the Temptation appear to forbid the idea of interpreting it literally.

To one who realises the scene of the Temptation it is scarcely conceivable that the devil should in literal fact have set our Lord upon "a pinnacle (or properly "the pinnacle") of the Temple." To him,

too, it seems simply incredible that from any mountain, however lofty, to which the devil may have transported our Lord he could have shown Him "all the kingdoms of the world, and the glory of them."

In graphic imaginative touches such as these the sense of a vision or picture, or of a spiritual experience clothed in the garb of objective history, becomes irresistibly cogent. It has been felt as such by many theologians from Origen downwards. And, if so, all that remains is to gather up such fragmentary lessons of the Temptation as bear upon the action of the Holy Spirit.

(1) Whether the Temptation be taken as literal or as allegorical, it possesses this special interest, that the sole authority from whom the Evangelists can have derived their story of it is our Lord Himself. No one else can have told or known what happened to Him in the dark hour when He "suffered, being tempted." For He was alone, "with the wild beasts," as St. Mark says, and with the angels—the creation lower than man and higher which was the twofold witness and minister of His suffering. As in the narrative of His birth it is the Virgin, so in the narrative of His Temptation it is our Lord Himself who can alone have inspired the truth which lies within it. The narrative of the Temptation is His own self-revelation. For a moment in His conflict with the Evil One He draws aside the veil of His inmost thoughts and feelings.

(2) The threefold temptation of which He was the subject, whether in the order of St. Matthew or of St. Luke, represents the three great spiritual experiences under which men are commonly tempted and led into

sin, viz. sensuality, in however refined a form, or, in other words, the satisfaction of a physical desire at the cost of disloyalty to a divine law or purpose; pride or selfishness in the use of God-given powers; and personal ambition.¹

It seems that the Synoptists would accentuate the force of His Temptation by the remark which they all make that the scene of it was "in the wilderness." For if in solitude the highest spiritual victories are won, in solitude, too, the deepest agonies are endured. And in proportion as He was higher than man and holier, must the anguish of His Temptation have been sharper. Men do not feel the shadow of sin to be so terrible, because they are sinful; but the remembrance of a first sin and of the penitence felt for it, when the conscience was pure, will suggest that no experience of human life can be more painful than the approach of sin, in however mild a form, to a perfectly stainless soul. This was our Lord's experience in the beginning of His ministry. It was necessary that He should undergo it. It was necessary that He should be "in all points tempted like as we are, yet without sin."² For it was only when He had won His victory over temptation, when He had met and vanquished His spiritual enemy in fair fight, that He could enter upon His public official ministry as the Messiah.

(3) But it is with the part of the Holy Spirit in the Temptation that the present Essay is concerned; and that part is, at first sight, not a little strange.

¹ Godet's view of the Temptation in his Commentary on the Gospel of St. Luke is an admirable example of spiritual insight into divine things; but it lies beyond the scope of the present Essay.

² Heb. iv. 15.

"Jesus," it is said, "was led up of the Spirit," or, in St. Mark's yet stronger expression, "driven out" by the Spirit "into the wilderness to be tempted of the devil."

That the Holy Spirit should have been the agent in leading or forcing our Lord to His Temptation has been often felt as a truth which it was hard to receive. It seems to imply something like collaboration between the Holy Spirit and the Spirit of Evil. But the expression, although it is difficult, is not inexplicable.

It might be interpreted by the Jewish habit of ascribing all actions to the agency of God. Our Lord in His own Prayer has not shrunk from the phrase, "Lead (or "bring ") us not into temptation." But the difficulty lies really in the natural tendency of the human mind to identify temptation with sin. In the experience of men temptation is so nearly akin to sin, it is so often the parent of sin, as sin is the child of temptation, that it has become well-nigh impossible to think of temptation except as issuing from the author of all evil. Temptation, in itself, however, is only a test of spiritual power, it is a part of life's discipline; and temptation, when victory is won, is not a humiliation, but an elevation, in the life of him who suffered it.

When the Holy Spirit led our Lord to His Temptation, He led Him, not to a defeat, but to a triumph. And it was because He was, as St. Luke says, "full of the Holy Spirit" that He achieved a triumph so complete.

St. Luke's narrative, in fact, as it seems, affords the key to the right understanding of the Tempta-

tion. The Holy Spirit descended upon our Lord at His Baptism, He "abode upon Him," He possessed His Being. In the fulness of the Holy Spirit He encountered His great spiritual enemy. By the power of the Holy Spirit He proved the Victor. And in the fight against evil, harassing and distressing as it was, so agonising that the ministry of angels was given Him to strengthen Him, He sustained no loss of spirituality ; for when it was ended and the devil had "departed from him for (or "until ") a season," He was still full of the Holy Spirit, and "in the power of the Spirit" He "returned into Galilee ; and a fame went out concerning him"—a fame which must have been the result, not of His Temptation, but of His spiritual endowment—"through all the region round about."

In our Lord's life, then, from the hour of His Baptism the Holy Spirit was the motive power of all His words and all His actions ; His life, as being wholly spiritual, was wholly lived in the power of the Spirit ; and, as in all the events of His life, so in His Temptation the Holy Spirit was the Guide and Guardian of His steps.

IV. *The doctrine in reference to the Forty Days of our Lord's life between His Resurrection and His Ascension.*

That the Holy Spirit who descended upon our Lord at His Baptism "abode (or "remained ") upon Him" is the express assertion of St. John. He was present with Him, not occasionally, but constantly ; while upon the prophets He rested at times and for a time, He rested once for all upon Him. The Holy Spirit was the unfailing concomitant of His

human life. Never was there a day—never an hour—when it would have been possible in His human life to say that the Holy Spirit had departed from Him. And yet, while the Evangelists are careful to mark from time to time the Presence of the Holy Spirit in His life, as in the casting out of devils, or in His final charge to His disciples, there is between His Temptation and His Resurrection no explicit association of the Holy Spirit with any particular act or event of His life. The association, in other words, during the three years of His ministry is general ; immediately before and after these three years it becomes special. It is natural, therefore, in reviewing the work of the Holy Spirit, to pass from His Baptism to His last Forty Days on earth.

Why the Evangelists are so reticent as to the influence of the Holy Spirit upon the particular incidents of our Lord's life in His three ministerial years it is probably impossible to discover. But the fact of their reticence invests with peculiar sanctity the occasions when the influence of the Holy Spirit is declared. And who will doubt that such sanctity belongs to His intercourse with His disciples after His Resurrection ?

Our Lord's presence after His Resurrection was spiritualised. His body was no longer material as it had been. Until then He had been hungry and thirsty like other men ; He had been weary and had sought rest ; He had passed from place to place in ordinary ways and by ordinary means. But after His Resurrection there is no hint of physical need or weariness ; He comes and

goes at will mysteriously ; He vanishes from the eyes of the two disciples whom He accompanied on their walk to Emmaus ; He appears in the midst of His disciples, though the doors were shut, at Jerusalem. His life has been spiritualised—not that it is entirely spiritual, for it is still clad in a visible and tangible body, but it has become spiritualised. The influence of the Spirit upon it is stronger and more potent than it was before. And one striking evidence of the change which has passed upon it is that now not only is the Holy Spirit present with Him, but He imparts the Holy Spirit by an overt act to His disciples. “He breathed on them, and saith unto them, Receive ye the Holy Spirit.”¹

The change which passed over our Lord’s body at His rising from the grave sheds a strong light upon the Christian doctrine of the corporeal resurrection. For, as St. Paul says, “If there is a natural body, there is also a spiritual body.”² And the spiritual body is the body emancipated from the conditions of the flesh, and energised and etherealised by the Holy Spirit. In one of Wesley’s Sermons³ the life of the spiritualised body is thus described : “Then shall the Holy Spirit be fully bestowed, when the flesh shall no longer resist it, but be itself changed into an angelical condition, being clothed upon with the incorruption of the Holy Spirit ; when the body which, by being born with the soul and living through it, could only be called an animal one, shall now become spiritual, whilst by the Spirit it rises into

¹ St. John xx. 22.

² 1 Cor. xv. 44.

³ Sermon cxli. “On the Holy Spirit.”

eternity." But our Lord after His Resurrection not only possessed a spiritual body ; He gave the Spirit, by the act of breathing, to His disciples.

There is an earlier passage of St. John's Gospel which throws a light upon the act of our Lord in imparting the Holy Spirit to His disciples. It is told that "in the last day, the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth in me, as the scripture hath said, out of his belly shall flow rivers of living water." And then the Evangelist adds, "But this spake he of the Spirit, which they that believed on him should receive : for the Holy Spirit was not yet given, because Jesus was not yet glorified,"¹ where the true reading is "for the Spirit was not yet," *i.e.* did not yet dwell in the believers, as Christ's Body. For when it is said that "the Spirit was not yet," the meaning must clearly be that the Spirit did not yet exercise the fulness of His office; it cannot be that He had not yet come into being. In Luther's words,² "One must not fall into such senseless thoughts as to suppose that the Holy Spirit was only created after Christ's Resurrection from the dead ; what is written here is, The Holy Spirit was not yet, *i.e.* was not in His office" ; or in Olshausen's,³ "As the Son was working in the world long before His Incarnation, so did the Holy Spirit also act upon mankind long before His Effusion." The presence or energy of the Holy Spirit is associated

¹ St. John vii. 37-39. ² *Exposition of St. John vi., vii., and viii.*

³ On St. John vii. 39. Both references are given by Archdeacon Hare in *The Mission of the Comforter*, Note H.

with our Lord's glorification. But the words "Jesus was not yet glorified," according to St. John's usage, would naturally be taken of His Passion and Resurrection, though it is the custom of Holy Scripture to regard the Resurrection and Ascension, not separately, but as parts of one event (see St. John xii. 23, xiii. 31, xvii. 1, and compare Acts iii. 13).

There are thus three stages or degrees in the relation of the Holy Spirit to our Lord in His human ministry.

The Holy Spirit descended upon Him at His Baptism. He remained upon Him during the three years of His life. He was bestowed by Him upon His disciples after His Resurrection.

The passage that is important in the history of the Forty Days runs as follows: "When therefore it was evening, on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and saith unto them, Peace be unto you. And when he had said this, he showed unto them his hands and his side. The disciples therefore were glad, when they saw the Lord. Jesus therefore said to them again, Peace be unto you: as the Father hath sent (*ἀπέσταλκε*) me, even so send (*πέμπω*) I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Spirit: whose soever sins ye remit (or "forgive"), they are remitted (or "forgiven") unto them; and whose soever sins ye retain, they are retained."¹

In order to understand this remarkable passage,

¹ St. John xx. 19-23.

and especially that part of it which relates to the gift of the Holy Spirit, it is necessary to observe—

(1) That the appearance of our Lord took place on the evening of His Resurrection-day, *i.e.* of the day when He became endowed with the full power of the Spirit in His human life. It must have been late in the evening; for His appearance to the two disciples at Emmaus had preceded it, and those disciples had had time to return to Jerusalem.

(2) That it was not an appearance to the ten Apostles alone (Thomas being absent); for although St. John mentions only “the disciples,” and St. Mark only “the eleven” as being present, St. Luke expressly relates that the two disciples on their return from Emmaus “found the eleven gathered together and them that were with them.”¹ The presence of others than the disciples is a circumstance which intimately affects the gift of the Holy Spirit. It is impossible, perhaps, to feel sure that St. Luke’s narrative is more exact than St. Mark’s or St. John’s, nor is it certain that St. Luke intends to relate the appearance on the Resurrection-day rather than the appearance, when St. Thomas was present, a week afterwards, or indeed that he distinguishes the two. Still, upon the whole, it seems more probable that St. Mark and St. John, thinking chiefly, as was natural, of the Apostles, should have omitted to mention others, than that St. Luke should have erroneously recorded the presence of persons who were not in the room when our Lord appeared. In fact, St. John himself makes a distinction between “the twelve” and “the other disciples,”² as though

¹ St. Luke xxiv. 33.

² xx. 24, 25.

he knew in fact that others as well as the ten Apostles were witnesses of the Appearance.

(3) That it was the appearance of our Lord, not as a spirit, but in a spiritualised human body, is evidently shown. His body was there, the same body as He had worn before His Passion. "The disciples," it is said, "supposed that they beheld a spirit."¹ But He replied to them, "See my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have"²; and afterwards to St. Thomas, "Reach hither thy finger, and see my hands; and reach hither thy hand, and put it into my side: and be not faithless, but believing."³ And yet His mode of entering the room, and (apparently) of leaving it, prove that His body was no longer subject to material law.

And now, in coming to the actual gift of the Holy Spirit, it is necessary to observe—

(4) That the gift of the Holy Spirit was associated with a definite commission, parallel, but not entirely similar, to that which our Lord Himself had received from His Father: "As the Father has sent (or "despatched") me, even so send I you." That the commission was parallel is shown by the particle of comparison (*καθώς*), that it was not entirely similar is shown by the difference in the verbs (*ἀπέσταλκε, πέμπω*). And the commission, as so conceived, becomes the more remarkable if it was bestowed in these words, not upon the Apostles alone, but upon the disciples generally. Whatever

¹ St. Luke xxiv. 37.

² St. Luke xxiv. 39.

³ St. John xx. 27.

it was, the gift of the Holy Spirit followed immediately upon the commission.

(5) That the gift of the Holy Spirit was symbolised by a definite physical action which preceded it, "He breathed on them, and saith unto them, Receive ye the Holy Spirit," or more literally, "Take ye a Holy Spirit," *i.e.*, as Bishop Westcott expresses it, "a gift of the Holy Spirit."

The breathing upon the disciples derives significance from the fact, that the breath or wind is used as an emblem of the Holy Spirit by our Lord in His conversation with Nicodemus, and (as has been already pointed out) that the words for "breath" and "spirit" are the same in all the three languages—Hebrew, Greek, and Latin. But it gains a yet fuller significance from the language of Genesis ii. 7, "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life: and man became a living soul." For, as in the creation of the world, God breathed His Spirit into Man whom He had made, so in the regeneration of it the God-Man breathes His Spirit into the men whom He has chosen. And, as in the beginning of Genesis, so in the ending of the Gospel, the breath and the voice, the inspiration and the injunction, are inseparably blended together. For the words in which our Lord bestowed the gift of the Spirit are sufficient proof in themselves of the Procession of the Holy Spirit from the Son.

(6) That not only was the gift of the Holy Spirit made by our Lord to the disciples generally, so far as they were present, and not to the Apostles alone, but even to the disciples themselves it was made

collectively rather than individually. For He said, "Receive ye (or "take ye") the Holy Spirit," using not the singular, but the plural (*λάβετε*), and addressing them not as individuals, but as a body. Let this mode of address be compared with the significance attached now to individualism in ordination, and still more (though not after our Lord's example) in the administration of Holy Communion, and it is difficult to avoid the conclusion that our Lord designed to lay stress upon the grace and influence of the Holy Spirit as residing, not in individuals, nor even in a class or order, but in the Church as a whole. For as our Lord had breathed upon the disciples collectively, so collectively He imparted to them the Holy Spirit. All together, rather than as individuals, they were the recipients of the grace and of the promise.

(7) That the gift of the Holy Spirit was accompanied by the significant words, "Whose soever sins ye remit (or "forgive"), they are remitted (or "forgiven") unto them; and whose soever sins ye retain, they are retained." These words have often, and not unnaturally, been associated with the promise made first to St. Peter, and afterwards to all the disciples, in St. Matthew's Gospel:¹ "Whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." But the figure of binding and loosing was familiar in the teaching of the Rabbis; it was

¹ xvi. 19; xviii. 18.

to be strict or to be lenient ; it was, as the modern phrase is, to make or not make "binding" rules ; it could have conveyed one meaning only to our Lord's hearers, viz. that, whatever ecclesiastical ordinances were enforced or relaxed by St. Peter and by the Apostles generally, his authority or theirs would be sufficient, it would be ratified in the high Court of Heaven. But this is a wholly different thing from the forgiveness or retention of sins.

In what sense the Church forgives sins or retains them it will be suitable to consider in connection with the general office of the Holy Spirit as set out by our Lord in His great valedictory address before His Passion. All, then, that need here be said, as arising from the words which He used in bestowing the Holy Spirit upon His disciples, is that the Church, *i.e.* the body of baptized Christians, is undoubtedly invested by our Lord's declaration and under the Holy Spirit's guidance with the power of forgiving or retaining sins. For, as Bishop Westcott has remarked, the promise being made, not to an individual, but to the body of believers, carries in itself the character of continuity.

The scene at Jerusalem in the closed room on the evening of the Resurrection-day sets the Holy Spirit in a definite and intimate relation to our Lord Himself ; for there He bestowed the Holy Spirit upon His disciples. He bestowed it by the symbolical act of breathing upon them—an act which indicated, as St. Augustine says, that the Holy Spirit was the Spirit, not of the Father only, but His own. And He bestowed it by a single act (as the aorist tense shows) upon the whole

body (as the plural verb shows) of the disciples assembled at Jerusalem.

The study of the Holy Spirit, then, in relation to our Lord at certain critical points of His history, so far as it has been prosecuted in the present Essay, leads to four conclusions, which may now be briefly stated :—

The Holy Spirit was instrumental in His conception within the womb of the Blessed Virgin Mary.

The Holy Spirit in the visible semblance of a dove descended from heaven upon Him at His Baptism, and remained with Him afterwards.

The Holy Spirit was the motive Power impelling Him to the unique trial and victory of His Temptation.

The Holy Spirit, who was specially present with Him in His more highly spiritualised existence after His Resurrection, was by Him, through the act of breathing, imparted to His disciples generally on the evening of the Resurrection-day.

In all four instances the Personality of the Holy Spirit is either expressed or implied—most clearly, indeed, in the Conception, but not obscurely, as has been shown, in the Baptism ; and inferentially, but not, I think, doubtfully, in the Temptation and in the gift of the Holy Spirit to the disciples. For, although it is true that such expressions as “Jesus was led up of the Spirit into the wilderness,” or, “Receive ye the Holy Spirit,” are susceptible of a metaphorical interpretation, it is only when they are taken literally that they seem to gain their full legitimate significance.

But in all these instances, striking as they are, the authority for the Presence and Power of the Holy Spirit is, it may be argued, one of the Evangelists or St. John the Baptist; it is not our Lord Himself. The testimony of our Lord Himself to the function of the Holy Spirit will be still more impressive and conclusive.

We come, therefore, to

B. Our Lord's conversation with Nicodemus respecting the nature and office of the Holy Spirit.

The conversation with Nicodemus stands, as it were, midway between the narrative of the Evangelists and the final valedictory address of our Lord Himself.

In the narratives the Evangelists themselves are, upon the whole, the reporters of events. In the valedictory address our Lord is the sole speaker. In the conversation with Nicodemus there is an interchange of thought (if it may be so called) between our Lord and His interviewer; the argument proceeds by question and answer; and it is for the solution of difficulties proposed to Him that our Lord enunciates, not all at once, but by degrees, the doctrine of the Holy Spirit. The conversation is related in the 3rd chapter of St. John's Gospel.

Nicodemus is one of the characters whom the New Testament depicts so naturally and graphically, with so little art and so much truth, as to leave upon the mind a convincing impression of reality. His name occurs three times only in the Gospels, and always in the Gospel of St. John. He was a Pharisee and a member of the Sanhedrin. Wherever he

appears he exhibits the same characteristics of sincerity and timidity. He is a man for whom it is possible to feel regard, but not to feel respect. He would have been a Christian if Christianity had been made easier ; but, as it is, he just fell short of the moral courage which our Lord expects in His disciples.

It is told of him in the 3rd chapter of St. John's Gospel that he "came to Jesus by night." His timid manner of approaching the Saviour passed, as it seems, into a sort of proverb ; for in both the other passages where he is mentioned (although in one of them—St. John vii. 50—not according to the best MSS.) he is described as the man "that came to Jesus by night," or "which at the first came to Jesus by night."

In the 7th chapter he defends our Lord when the storm of Pharisaic persecution is gathering about His head, but in a half-hearted, hesitating way, without any acknowledgment of knowing Him or having seen Him, or entertaining any special feeling for Him, but purely on general grounds such as these : "Doth our law judge a man, except it first hear from himself, and know what he doeth ?"¹ and no sooner is he suspected of local or personal interest in Him than he abandons his attempted defence and holds his peace. Whether he became ultimately a Christian or not must be uncertain ; but in the 19th chapter he appears after the Crucifixion, as associated with Joseph of Arimathea in laying our Lord's body within the garden, in the "new tomb, wherein was never man yet laid," although it was not until Joseph

¹ vii. 51.

had already obtained Pilate's permission to take down the body from the Cross that Nicodemus apparently got heart to bring his offering of myrrh and aloes for His burial.

Nicodemus, then, was a spiritually-minded, faint-hearted man, who admired our Lord, and, as can hardly be doubted, believed in Him, but he neither possessed nor professed the courage of his belief.

Such was the character of the "ruler of the Jews," who, as St. John relates in his 3rd chapter, came to Jesus, as an inquirer after Divine Truth, "by night."

It is not necessary, perhaps, to quote the conversation as a whole ; but a brief consideration of the successive steps in it will be useful, as bringing our Lord's teaching about the Holy Spirit into full relief.

Ver. 2. Nicodemus, in a conciliatory tone, assures our Lord that he, like others, recognised in Him a teacher, and indeed "a teacher come from God," *i.e.* a teacher similar in character, but superior in power, as His extraordinary works attested, to other religious teachers of the day.

Ver. 3. Our Lord passes no comment upon the adequacy or inadequacy of such recognition, but at once emphatically declares the necessity of a new or heavenly birth as the sole condition of "seeing the kingdom of God." Whatever our Lord may have intended as the meaning of the phrase (*γεννηθῆναι ἄνωθεν*), which is commonly translated "to be born again" or "anew," or "to be born from above," there is no doubt as to the sense in which Nicodemus understood it ; for

Ver. 4. He replies, "How can a man be born when he is old? can he enter (or rather, "he cannot enter, can he?") a second time into his mother's womb and be born?" It is not easy to decide whether these words were spoken seriously or in irony. But the latter half of the verse is in thought and language so incongruous that the difficulty of accepting it as meant in seriousness is very great. It would seem that our Lord made answer in such words as would possibly puzzle Nicodemus; and Nicodemus, not understanding, or only half understanding, the spiritual purport of His words, chose to interpret them literally or physically, and to insist upon the apparent absurdity of them under such an interpretation. But the probable meaning of the phrase (*γεννηθῆναι ἄνωθεν*), as our Lord used it, is "to be born from above"; it is the equivalent of the phrase "to be born of (or "from") Spirit," which follows immediately.

Ver. 5. As our Lord took no notice of the recognition accorded to Him in the second verse, so He takes none of the criticism here. He passes simply, but with the same emphasis as before, to define more exactly the nature of the new or heavenly birth. It is not, He says, a physical, but a spiritual birth; it is "a birth from water and Spirit." No doubt Bishop Westcott is right in referring the preposition "from" (*ἐκ*), which in the Authorised Version is translated "of," to the emergence from the water of baptism. For in the New Testament baptism is always regarded as taking place by immersion. And if so, our Lord's words will bear this meaning: that he who would see the Kingdom of Heaven, *i.e.*

who wishes to be initiated in the mystery of the Church, must pass into and out of the baptismal water, but he must also be bathed, as it were, in the Spirit, and emerge into the fulness of the spiritual life. To pass beneath the water in baptism, to be "buried," as it were, "in baptism," and then to rise from out the water into the light of day, is in the New Testament a favourite figure for the beginning of a new life. But the Christian life is born not "of water" only, but "of Spirit"; it is subjective as well as objective; it is spiritual as well as physical; and it is only by the instrument of water, and by the energy of the Holy Spirit, that the Christian life can in any man be formed.

Two conditions then, it seems, are necessary to membership in the Divine Kingdom—the external, which is baptism, and the internal, which is spirituality.

The Holy Spirit is first mentioned in this verse. He is mentioned in explanation of the phrase "to be born from above." But from this verse the action of the Holy Spirit engrosses attention until it is merged in the higher theme of the Incarnation.

At ver. 6 our Lord carries the revelation of the Holy Spirit a step further; for He places "the Spirit" in opposition to "the flesh." The contrast between the flesh and the spirit is found elsewhere in St. John's Gospel, *e.g.* vi. 63.

The "flesh" is all that part of human nature which is physical and sensual, and by its influence tends to divorce the soul from God.

The "spirit" is all that is pure and immaterial,

and that approximates to the life of God Himself.

And it is because of the natural antithesis between them that, as our Lord says, "That which is born of the flesh is flesh ; and that which is born of the Spirit is spirit," or, in other words, the issue of the flesh must be fleshly, the issue of the Spirit must be spiritual ; and it is only by a new birth—by a birth from Heaven—that the transformation of the fleshly nature into the spiritual can be effected.

Ver. 7. It is no paradox, then, but simple truth, to say that Nicodemus and all men like him must experience a new and heavenly birth. For as birth is the beginning of life, so the new birth is the beginning of the spiritual life.

Ver. 8. It has been suggested, not without some probability, that, after the 7th verse, at a pause in the conversation, a sudden gust of wind sweeping along the narrow street, or a gentle breeze whispering in the leaves outside the house, may have originated the famous simile which now occurs. If it were so, the use of it would strikingly accord with our Lord's manner of deriving spiritual lessons from the phenomena of life and nature, or from circumstances which came under His notice. At all events the simile contains the heart of our Lord's teaching upon the Holy Spirit in this passage : "The wind (*πνεῦμα*) bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh and whither it goeth : so is every one that is born of the Spirit" (*ἐκ τοῦ πνεύματος*).

It will be well to examine this verse in detail.

(a) Some question has been raised as to the simile itself. It has been thought that the opening words should be translated, not "The wind bloweth," but "The Spirit breatheth where it listeth"; in fact, that the first part of the verse does not refer to the wind and the second to the Spirit, but that both refer to the Spirit. If so, the simile would disappear. But that a simile occurs here is evident from the particle of comparison (*οὗτως*), "So is every one that is born of the Spirit." And that the wind and not the Holy Spirit is described in the first part of the verse is evident from the words, "Thou hearest the voice thereof"; for they could not be used of the Holy Spirit.

(b) The identity of the word for "wind" and for "Spirit," as of the word for "breath" and "Spirit" in the narrative of our Lord's Appearance to His disciples after His Resurrection, gives the verse its explicit significance. Of this identity in the three sacred languages there has already been opportunity to speak. It can hardly be expressed in English unless by some such periphrasis as this, "The breath of heaven bloweth where it listeth . . . so is every one that is born of the Breath of Heaven."

(c) The simile is couched in popular language. It may not be scrupulously correct to say of the wind, "Thou knowest not whence it cometh and whither it goeth." But our Lord is teaching, not science, but theology; and His words are as true, because they are as natural, as when He said, "Your Father which is in heaven maketh His sun to rise

on the evil and on the good"¹; or as when St. Paul said in his great chapter on the Resurrection, "That which thou sowest is not quickened, except it die."² For however true it may be in science that the wind obeys its proper laws, yet to the popular apprehension it is of all physical agencies the most arbitrary, the most mysterious.

(d) The wind, then, is the type of the Holy Spirit. Between them a correspondence exists. There are certain qualities (which our Lord indicates) of the wind, and these, too, are qualities of the Holy Spirit. And this parallelism is part of that general analogy which our Lord in His parables loved to elicit and exhibit between the physical and spiritual worlds, between the things of earth and the things of Heaven.

The qualities to which our Lord draws the attention of Nicodemus, in speaking of the wind, are its arbitrariness and its mystery. "The wind bloweth where it listeth." "Thou knowest not whence it cometh, and whither it goeth." And the lesson is that the operation of the Holy Spirit upon the world and upon human souls is equally incalculable. "The world," says our Lord in a later chapter, "cannot receive the Spirit of truth, for it beholdeth him not, neither knoweth him."³ And yet the wind is a universal influence. It is now the balmy breeze of Spring that breathes its secrets in lispings accents to the deep foliage of the forest, and now the hurricane, whose sudden passing, as of a giant in his wrath, is marked by the wreckage of levelled

¹ St. Matt. v. 45.

² 1 Cor. xv. 36.

³ St. John xiv. 17.

towers and temples and palaces. But always and everywhere it is invisible, arbitrary, and mysterious. "So is every one that is born of the Spirit." The simile is a little irregularly expressed, but it is easily understood ; and it implies that, as is the action of the wind upon the material world, so is the action of the Holy Spirit upon the hearts and consciences of humanity. It may be interpreted in words like these : There shall be upon earth in Christian history a Power strong and subtle and sublime, mysterious and marvellous, and, as the wind of heaven, invisible, beyond the grasp, beyond the reach of the human mind ; none shall know whence it cometh or whither it goeth, none shall tell its laws, or energies, or movements, but it shall be realised in its effects, in the renewing of wasted lives, the quickening of conscience, the inspiration to many a high and holy deed ; it shall break the bars of ancient prejudice and pride, shall set the captives of cruelty free, shall breathe fresh hope into hearts oppressed with care and failure, and, as it is invisible, so shall it be invincible, and no power of earth or hell shall stand against it.

How far and in what sense our Lord's revelation of the Holy Spirit has been fulfilled in the centuries of Christian history will be considered hereafter as a part of the general question affecting the operation of the Holy Spirit in the world.

But from the simile of the wind in our Lord's conversation with Nicodemus issue three truths :—

The mysterious character of the Holy Spirit.

His regenerative action.

His consecrating influence.

His Personality is not proved, but neither is it disproved, by the narrative ; for the active influence which He is shown to exercise makes His Personality, if not clear and certain, at least highly probable.

From the conversation with Nicodemus at the outset of our Lord's ministry, the transition to His solemn valedictory address at the end of it seems abrupt ; yet it is natural. For there the revelation of the Holy Spirit is put forward in its most impressive character.

C. Our Lord's valedictory address to His disciples before His Passion is recorded in the 14th, 15th, and 16th chapters of St. John's Gospel.

The circumstances of the address itself were infinitely solemn. It was begun in the upper chamber immediately after the Last Supper. It was continued, perhaps, in the porch of the Temple itself. As soon as it was ended, our Lord and His disciples passed over the brook Cedron into Gethsemane. Before the revelation of the Holy Spirit was made, the traitor, Judas, had gone out into the darkness ; St. Peter had uttered his solemn profession, "I will lay down my life for thee," and had received his humbling admonition, "The cock shall not crow till thou hast denied me thrice."¹ The glorification of the Divine Son of Man was in His eyes already accomplished.²

At such a time, in the most awful hour of human history, the heart of the Saviour was moved to make His great revelation of the Holy Spirit. There were special reasons why He should make it then.

¹ St. John xiii. 37, 38.

² St. John xiii. 31.

He was about to leave the little band of His disciples whom He had chosen out of the world. He could not bear to leave them "orphans." But He taught them that His departure should be the condition of a new blessing: "If I go not away, the Paraclete will not come unto you; but if I go, I will send him unto you."¹ For without the presence and inspiration of the Holy Spirit the revelation of the Godhead—of the Trinity in Unity—in reference to humanity would not have been made perfect.

Our Lord's explicit language concerning the Holy Spirit may best be studied in the light of two or three preliminary observations.

(1) The revelation was made to the Apostles alone. They and they only, and they all (except Judas), were present when He spoke of the Holy Spirit. When He says "you" He means them and no others, except in so far as the Christians who should live after them, whether clergy only or laity as well, might become the recipients and representatives of the Spirit. It is perhaps a curious fact, which has not been commonly noticed, that, while the gift of the Spirit was apparently made, as has been seen, not to the Apostles alone, but to others who were with them, the revelation of the Spirit was made to the Apostles alone.

(2) The relation of the Holy Spirit to the Apostles is described in St. John xiv. 16, 17 by three prepositions signifying different and increasing degrees of intimacy: "That He may abide with you" (*μεθ' ὑμῶν*), *i.e.* in association with you; "He dwelleth with (or "among") you" (*παρ' ὑμῶν*), *i.e.* in your

¹ St. John xvi. 7.

presence ; “and shall be (or perhaps “is”) in you” (ἐν ὑμῖν), *i.e.* as actually dwelling within you.

(3) The revelation of the Holy Spirit was made under a new name. He was called the Paraclete or, in the Authorised and Revised Versions, the Comforter.

The Greek word *παράκλητος* and the Latin word *advocatus* are identical in origin and history. They derive their meaning from the ordinary forensic procedure of the Greek and Roman world. It was the custom that a man, if he were summoned before a court of law as party to a case, should appear there surrounded and supported by his friends, who, by their presence, acted as witnesses to his character, and by their influence propitiated the jury in his behalf. But by slow degrees, as the practice of bringing such supporters into court fell out of use, the word *advocatus* came to be used, not of a supporter or witness to character, but in the English sense of the advocate or counsel who represented his client, and argued the case in his client's interest before the court.

A “Paraclete,” then, is literally a person called to another's side, then a supporter in litigation, then a counsel. “Advocate” is its exact etymological and historical equivalent.

The Greek word *παράκλητος* occurs five times in the New Testament, four times in our Lord's valedictory address, where He applies it to the Holy Spirit, and once in St. John's First Epistle, where St. John applies it to our Lord Himself after His Ascension into heaven. It is confined to the writings of St. John.

The question is, then, whether St. John in using the word *παράκλητος* means by it properly "a supporter" or "an advocate." And upon it the use of the word in 1 John ii. 1 seems to be decisive. "My little children," says the Apostle, "these things write I unto you, that ye may not sin. And if any man sin, we have an Advocate (*παράκλητον*) with (literally "in relation to") the Father, Jesus Christ the righteous; and he is the propitiation for our sins." For in that passage it is evident that God the Father is conceived as the Judge, the sinner as the culprit brought before Him for judgment, and our Lord as the pleader in the sinner's behalf. (That our Lord is not only the Advocate but the "propitiation" is a Scriptural truth; but it belongs to a somewhat different train of thought.) For advocacy or intercession is a regular feature of our Lord's celestial life as revealed in the New Testament. He "maketh intercession for us."¹ He "ever liveth to make intercession" for them "that draw near unto God through him."² And as the *παράκλητος*, or advocate, or counsel for the defence, who puts the case of sinners in its best light, He stands in positive contrast to the *διάβολος*, or counsel for the prosecution, who puts it in the worst light. But the idea of our Lord as supporting sinners in their hour of trial by His presence at their side is apparently foreign to Holy Scripture.

It is probable that a technical word never wholly divests itself of its first meaning, and something of the notion of support or interest, as well as of advocacy, may have clung to the word *παράκλητος*;

¹ Rom. viii. 34.

² Heb. vii. 25.

but its predominant significance in the New Testament is "advocate."

The English word "Comforter," which was used by Wiclif originally as a translation of *παράκλητος*, seems suggestive of support rather than of advocacy. At all events it does not imply consolation, but strength; it is equivalent to "Strengthener," being derived from the mediæval Latin *confortare*, "to strengthen," which is itself a derivative of *fortis*, "strong." "To comfort," in Old English, meant "to strengthen," as when Wiclif¹ himself in Ephesians vi. 10 translated the Greek word *ἐνδυναμοῦσθε* in the well-known phrase "Be strong (or "be strengthened") in the Lord" by "Be comforted." But "Comforter," owing to its change of meaning, is not now a good translation of *παράκλητος*.

In the Revised Version of the New Testament the word "Comforter" is retained in the text, with "Advocate" or "Helper" as alternative renderings in the margin. But as Paraclete has long since become a recognised name in Christian Theology, it may well be accepted as the translation of the Greek word *παράκλητος*, with the addition of a marginal note signifying that it means "Advocate."

The confusion of meaning which arises from the use of "Comforter" as a translation is unhappily made worse in the Authorised Version by the expression "I will not leave you comfortless" in

¹ Other instances of the meaning of "comfort" in Wiclif's Bible are Acts ix. 19, where the words "And whenne he hadde take mete, he was coumforted" stand for the Latin "et cum accepisset cibum, confortatus est," and Phil. iv. 3, where the words "I mai alle thinges in him that coumforteth me" stand for "omnia possum in eo qui me confortat."

St. John xiv. 18, where the original Greek word contains no sense of comfort, but means simply "orphans."

(4) Some of the passages already cited tend to indicate how close is the relation, as our Lord's valedictory address expresses it, between the Holy Spirit and Himself. It is not only that the word *παράκλητος*, here applied to the Holy Spirit, is applied by St. John in his First Epistle to our Lord. That in both passages it must bear the same sense can hardly be doubted, although Origen in one passage¹ argues that, as applied to our Lord it means "Intercessor," and as applied to the Holy Spirit means "Comforter."

The use of the word alike for our Lord and for the Holy Spirit may indeed underlie His own words: "I will pray the Father, and he shall give you another Comforter."² Nor is it only that the same function of advocacy is attributed in the New Testament both to our Lord and to the Holy Spirit; for if the author of the Epistle to the Hebrews can say of our Lord, "He ever liveth to make intercession for them" (*ἐντυγχάνειν ὑπὲρ αὐτῶν*), not the less can St. Paul in his Epistle to the Romans say of the Spirit that He "maketh intercession for us" (*ὑπερεντυγχάνει*), and immediately afterwards of our Lord that He is "at the right hand of God," and that He "maketh intercession (*ἐντυγχάνει*) for us."³ Bishop Westcott says in reference to this twofold intercession, "Christ as the Advocate pleads the believer's cause with the Father against the

¹ *De Principiis*, ii. ch. vii. § 4.

² St. John xiv. 16.

³ Rom. viii. 26, 34.

accuser Satan (1 John ii. 1); the Holy Spirit as the Advocate pleads the believer's cause against the world (John xvi. 8 ff.)."¹

Our Lord expresses His own part in the mission of the Holy Spirit by several various phrases, not only "I will pray the Father, and he shall give you another Paraclete," as already quoted, but "the Paraclete, even the Holy Spirit, whom the Father will send in my name,"² and "the Paraclete whom I will send unto you from the Father,"³ and again, "If I go not away, the Paraclete will not come unto you; but if I go, I will send him unto you."⁴

Bishop Heber⁵ has remarked that "St. Paul, when quoting in his First Epistle to Timothy a prophecy uttered by Christ while on earth, introduces it as spoken by 'the Spirit.' The 'second Adam,' according to the same Apostle, was to be a 'quickening Spirit,' and the same appellation is repeatedly given by St. John in his Apocalypse to the Person of his glorified Master."

It is interesting to notice that, as the valedictory address proceeds, as it approaches the Prayer of Consecration, the intimacy between our Lord and the Holy Spirit comes to be signalled by more direct and exclusive phraseology, until for the original phrase "He (the Father) shall give you another Paraclete" is substituted "I will send him (the Paraclete) unto you." Yet there is even early in the address a verse which seems in its context to be almost an identification of our Lord with the

¹ *Additional Notes on St. John xiv. 16.*

³ St. John xv. 26.

² St. John xiv. 26.

⁴ St. John xvi. 7.

⁵ "On the Holy Spirit" (*Bampton Lectures*), Lecture iv. p. 237.

Spirit, "I will not leave you orphans; I will come to you."¹

That the phraseology justifies a belief in the temporal mission of the Holy Spirit from the Son as well as from the Father may be said to be self-evident. Our Lord can indeed assert explicitly that the Paraclete, the Spirit of truth, "proceedeth from the Father."² He makes no such explicit assertion about Himself. But His words, "I will send him unto you," prepare the way for the scene in which He breathed upon His disciples and said to them, "Receive ye the Holy Spirit."³

(5) The language of our Lord in His valedictory address is an absolute testimony to the Personality of the Holy Spirit. Neither in the narrative of the Baptism nor in the narrative of the Appearance to the disciples after the Resurrection is the language so personal as it is here. The name *παράκλητος* itself denotes a Person; it could not denote an Influence or Energy. Nor could anything be more expressive of Personality than words like these: "The world beholdeth him not, neither knoweth him: ye know him."⁴ "He shall teach you all things and bring to your remembrance all that I said unto you."⁵ "He shall bear witness of me."⁶ "He will convict the world in respect of sin, and of righteousness and of judgment"; "He shall guide you into all truth"; "He shall declare unto you the things that are to come."⁷

(6) And with the Personality is implied the

¹ St. John xiv. 18.

² St. John xv. 26.

³ St. John xx. 22.

⁴ St. John xiv. 17.

⁵ St. John xiv. 26.

⁶ St. John xv. 26.

⁷ St. John xvi. 8, 13.

Divinity of the Holy Spirit. It is not, indeed, expressly stated ; it is not inferred from an immediate comparison of two verses, as in Acts v. 3, 4. But it lies in the whole tenor of the address ; for the Holy Spirit is put upon a level with our Lord Himself. His Advent is a compensation for our Lord's departure. How could it have been expedient for the disciples that our Lord should go away unless He who came in His place were of equal rank and authority ? And how could He that should come act as the remembrancer and interpreter of our Lord's words, unless He, like our Lord Himself, were Divine ? For of the Spirit our Lord could say "that he may be with you for ever" (or "for the age"), as He said afterwards of Himself, "Lo, I am with you always, even unto the end of the world" (or "unto the consummation of the age").

The truths of Holy Scripture, as the truths of Nature, are frequently hidden ; they lie beneath the surface ; they are revealed only to faith and perseverance ; but to patient hearts the language of our Lord sufficiently discloses the eternal truth of the Holy Spirit's Divinity.

Thus in the valedictory address, as in the narrative of the Baptism, the Three Persons of the Blessed Trinity all appear. It is the Son who speaks, and He speaks of the Spirit whom the Father should send in His name to be His witness upon earth, when He Himself should have passed into Heaven.

What, then, are the offices ascribed in this great valedictory address to the Holy Spirit ?

They are briefly these :—

(a) To plead the cause of Christ's disciples, as

the name denotes ; to strengthen them, to support them.

(*b*) To teach them all things, especially by recalling Christ's words to their memories.¹

(*c*) To testify of Christ, or, as elsewhere, to glorify Him.²

(*d*) To reprove (or "convict") the world of (*i.e.* "in respect of") sin and of righteousness and of judgment.³

(*e*) To guide the disciples into all truth, and in particular to show them (or "declare to them") the things to come,⁴ *i.e.* the new order and system of the Christian Church.

But when these several offices are thus enunciated side by side, it becomes immediately evident that they merge themselves into one sublime and supreme conception of the Holy Spirit as always and everywhere inspiring, inculcating, encouraging, and establishing the Truth of which Jesus Christ is the Author and the Revealer. And then it is seen why our Lord in His valedictory address makes use of one descriptive phrase, and of one only, and of this three times, to signify Him whom He calls the Paraclete, viz. "the Spirit of truth";⁵ for in that one phrase is contained the office of the Holy Spirit.

The Holy Spirit, then, is "the Spirit of truth," *i.e.* the Spirit whose character is Truth, whose function it is to declare and diffuse Truth in the world. And as He is the "Spirit of truth," so is He the Spirit of

¹ St. John xiv. 26.

² St. John xv. 26, xvi. 14.

³ St. John xvi. 8.

⁴ St. John xvi. 13.

⁵ St. John xiv. 17, xv. 26, xvi. 13.

Him who could say at the outset of His address, "I am . . . the truth."¹ And inasmuch as He is the "Spirit of truth," the world—the *κόσμος*—which is always represented in St. John's Gospel as our Lord's great enemy—is impotent to receive Him, "because it beholdeth him not, neither knoweth him";² for the world ever shuts its eyes against Divine Truth, and none but they whose souls are spiritually enlightened can discern His indwelling Presence.

There is no higher revelation than this, that the Holy Spirit whom the Son of God should send from the Father is "the Spirit of truth." For it defines the relation of Christianity to Truth. It charges Christians with a unique and absolute duty in the cause of Truth. Religion, and especially the religion of Jesus Christ, is, or ought to be, the sovereign motive to the love of Truth. For not only is the God in whom Christians believe a God of Truth, who cannot lie, but Christians are inspired by the doctrine of the Holy Spirit with a profound faith in the majesty and victory of Truth. Nor can any sin be more heinous in Christian eyes than the sin of resisting or obscuring Truth; for that is a sin against "the Spirit of Truth" Himself.

It is evident, indeed, that moral and religious Truth rather than intellectual is the subject of the Christian revelation. The opposite to Truth, as conceived in Holy Scripture, is not ignorance, but sin. For our Lord, in His valedictory address as well as elsewhere, associated the Truth which the Holy Spirit should impart with His own example and His own doctrine. He declared, in fact, that, as

¹ St. John xiv. 6.

² St. John xiv. 6.

the Holy Spirit should guide the Church into the fulness of Truth, so should that Truth be revealed by a gradual verification and interpretation of His own words.

It is of extreme importance to apprehend the nature and office of the Holy Spirit as "the Spirit of truth."

The words of our Lord may be summarised thus : that there should in the process of Christian history be a gradual development or evolution of Divine Truth, that that development or evolution should be the work of the Holy Spirit dwelling in the Church, and in the hearts and consciences of Christians, that it should take the form of an elucidation of His own teaching, and that it should continue till the end of time.

This summary depends in the main on the following texts of His valedictory address :—

"I have many things to say unto you, but ye cannot bear them now."¹

"When he, the Spirit of truth, is come, he shall guide you into all (the) truth . . . he shall declare unto you the things that are to come."²

"The Paraclete, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things and bring to your remembrance all that I said unto you."³

"When the Paraclete is come . . . he shall bear witness of me."⁴

"He shall glorify me : for he shall take of mine, and shall declare it unto you."⁵

¹ St. John xvi. 12.

² St. John xvi. 13.

³ St. John xiv. 26.

⁴ St. John xv. 26.

⁵ St. John xvi. 14.

“I will pray the Father, and he shall give you another Paraclete, that he may be with you for ever.”¹

No doubt it is difficult in the valedictory address, as well as in many passages of our Lord’s discourses, to separate the present meaning from the perpetual ; for there are some parts of the address which refer to the first disciples of our Lord, and do not reach beyond their age or circumstance or purview, and others again which carry the thought forwards and onwards to the end of time. Still it is simply impossible that the work ascribed to the Holy Spirit should be completed in one generation or one century.

A. For the Holy Spirit, as the revealer of Divine Truth, finds His first office in the conviction and confutation of moral error.

It will be well to translate with scrupulous accuracy the words in which our Lord enunciated this aspect of His office.

“When the Paraclete is come,” He says, “he will convict the world in respect of sin, and of righteousness, and of judgment : of sin, because they believe not in me : of righteousness, because I go to the Father, and ye behold me no more : of judgment, because the ruler of this world hath been judged.”²

In other words, the Holy Spirit will produce in human hearts a guilty consciousness in respect of sin and righteousness and judgment.

¹ St. John xiv. 16.

² St. John xvi. 8-11. There is a lengthy discussion of the whole passage in Archdeacon Hare’s book, *The Mission of the Comforter*, especially in the Notes Q, W, and Y, where a number of Patristic and Protestant authorities are cited.

The world, as ever in St. John's Gospel, is the *κόσμος*, the sum of external, as the *σάρξ* or "flesh" is the sum of internal, influences that are adverse to the spirit and faith of Jesus Christ. Upon this world—not upon the Church alone, but upon the world, material, secular, visible, sensual—the Holy Spirit, as our Lord testifies, acts. That His action is not confined to the Church, this passage, if it stood alone, would be a proof. "He shall convict the world in respect of sin."

The Holy Spirit, in fact, creates the sense of sin; He quickens in men the consciousness that they are sinners. The sense of sin is the most remarkable fact in human nature. It lies at the root of all personal religion. No one is so far from Christ's Gospel as he who denies his personal sinfulness. "If we say that we have no sin, we deceive ourselves, and the truth is not in us."¹ No one is so near to the Gospel as he who with streaming eyes can cry, "I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight; I am no more worthy to be called thy son."²

The consciousness of sin has been ever present to human hearts. It has everywhere suggested and compelled the mysterious rite of sacrifice. But it has not everywhere been equally felt or equally recognised. It was far more vivid among the Jews than among the Greeks. And for this reason, while the Greeks are the parents of modern culture, it is the Jews who are the parents of modern religion.

But it will not be disputed that one result of the

¹ 1 St. John i. 8.

² St. Luke xv. 18, 19.

Gospel of Christ has been to intensify the consciousness of sin. In the Old Testament, and especially, perhaps, in the Psalms and prophecies, the feeling that sin exists, and that it is terrible and shameful and antagonistic to the law of God, is often expressed. But let the literature of the Old Testament, even at its highest spiritual elevation, be compared with the confession of the holy men and women who during nineteen Christian centuries, in proportion as they have seemed in men's eyes to be lifted above common sins, have been haunted and harassed by the sense of their sinfulness ; and it will be seen in what manner and degree the consciousness of personal sin has been intensified by Christianity. But the Author of that quickened and enlightened conscience, which is the characteristic of Christian men and women, and chiefly of the saints, is none other than the Holy Spirit. He inspires first in the Church and then in the world a conviction of sin, and, as its correlative, an ideal of holiness.

Nothing is more striking, nothing in some ways more surprising, than this fact. How the sense of sin appears, how it is vivified, how it strikes out, as it were, into new lines, how it becomes at last positive, imperious, and irresistible, would be unintelligible but for the revelation of the Holy Spirit of God. For as the consciousness of sin grows stronger it grows keener. Not only does sin become a greater reality, but actions which were once thought to be venial, and even laudable, are seen to be sinful. There is a continuous moral progress under the inspiration of the Holy Spirit. In human history conscience has always made a distinction between

right and wrong ; but it has not always made the same distinction between right and wrong. It has not always distinguished the same things as right and the same things as wrong. It is by the agency of the Holy Spirit operating upon the world that one pursuit or practice after another has been removed from the category of things which are venial and laudable into that of things which are unjustifiable. And as this process, under the influence of the Holy Spirit, has been going on since the birthday of the human conscience, so it has been immensely accelerated and intensified by the Gospel of Christ ; for it is the work of the Holy Spirit who, as He foretold, has been ever guiding His disciples "into all (the) truth."

But our Lord in stating the fact states also the reason for it.

The Holy Spirit, He says, shall convict the world in the matter of sin "because they believe not in me."

All sin is in its nature unbelief ; it is all a distrust in the omnipotent Sovereignty of God—nay, it is all unbelief in Jesus Christ. For the tragedy enacted upon Calvary is an epitome of human history. In it the good and evil, the triumph and failure of human history are summarised. For as the Divine Sufferer who died upon the Cross was the archetypal Man, in whom humanity attained its perfection, so against Him the powers of evil were ranged in their might ; and it was the force of all that is adverse to God's law which did Him to death. Jesus Christ, then, stands upon earth for perfect goodness. To believe in Him is to be on God's side.

To be His enemy is to be the enemy of God. As St. John says elsewhere, "He that believeth in him is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God."¹ And as the Holy Spirit brings home to the conscience of humanity how great is the evil of rejecting the Son of God, He creates and quickens the consciousness of sin, He "convicts the world" as guilty "in respect of sin."

But to energise the sense of sin is not the only work of the Holy Spirit in reproof.

He shall also "convict the world in respect of righteousness." The lesson of righteousness is correlative to the lesson of sin. For when the nature of sin is ascertained, the nature of righteousness follows from it. "In this judgment," says Stier,² "the victory of righteousness over sin is completed."

But the meaning of the doctrine that the Holy Spirit should "convict the world in respect of righteousness" is elucidated by the reason alleged, "because I go to the Father, and ye behold me no more."

Jesus Christ, in fact, was the object of the world's hatred and the world's persecution. Against Him all that was vile and reprobate stood in array. Against Him the forces of sin were banded together. And they achieved what the world accounts success. He died upon the Cross. He yielded up His pure soul in agony to His Father. There was a moment when it seemed that He had been forsaken by God. There was a moment when it seemed that He had failed. But His justification in the sight of God and man

¹ iii. 18.

² *The Words of the Lord Jesus*, vol. vi. p. 357.

was that His life did not end upon the Cross, but that through the grave and gate of death He passed to His Resurrection and Ascension, and so to the Presence of His Father in Heaven.

Thus He was proved to be right ; He was proved to be righteous. And as He was right, it followed that the world—His enemy—was wrong. The Holy Spirit “convicted the world in respect of righteousness,” by showing that He whom the world hated and crucified won over the world an everlasting victory.

More and more, as the centuries have elapsed, has this lesson been written by the Holy Spirit upon the conscience of humanity. It is a twofold lesson—a lesson in the nature of righteousness, that it is not form or ceremony or ritual duty, but perfect obedience to the perfect law of God ; and a lesson in the triumph of righteousness, that it cannot in the end be beaten or baffled, but must prevail, even as He, “Jesus Christ the righteous,” prevailed over the world, and sin, and Satan.

It is now possible to understand the final words, “because I go to the Father, and ye behold me no more.” For our Lord’s disappearance from mortal eyes in the mystery of His Ascension, which Scripture regards as the sequel and fulfilment of His Resurrection, was a gain to His disciples as to all the Church, in that it evinced the completeness of His triumph, and by His triumph the perfection of His righteousness. And to bring this great truth home to human hearts and human consciences has been, and will be in all the ages, the office of the Holy Spirit.

But besides the revelation of sin and of righteousness, there remains the revelation of judgment.

The Holy Spirit "shall convict the world in respect of judgment; because the ruler of this world hath been judged."

According to the well-known usage of the New Testament "the ruler of this world" is Satan. He is so denoted, by the same Greek words (*ὁ ἄρχων τοῦ κόσμου τούτου*), in St. John xii. 31, where our Lord, speaking of His own Passion, says, "Now is the judgment of this world: now shall the prince (or "ruler") of this world be cast out."

Satan is the great spiritual, as the world is the great material, enemy of Jesus Christ. The world of evil is subject to the spirit of evil. And if Satan is judged, then neither in the earth nor beyond the earth is there any power, visible or invisible, that can resist the victory of goodness.

But the words are, "the ruler of this world hath been judged." They may be taken as in the prophetic past; for prophets so speak when the future unveils its predestined secrets to their eyes. But they are more naturally taken as meaning that the judgment upon the "ruler of this world" has been already passed, as our Lord says elsewhere, "I beheld Satan fallen as lightning from heaven";¹ for the Incarnation was itself the judgment, and the day on which the Prince of Life was born was the day on which the prince of this world was deposed. It is the office of the Holy Spirit to teach the world that judgment has been passed upon all that is contrary to the will of God, and to exhibit the close

¹ St. Luke x. 18.

connection of that judgment with the Life and Death of our Lord.

Of the offices, then, attributed to the Holy Spirit in our Lord's valedictory address the first is the rebuke or judgment of moral error. He originates in human hearts a consciousness of sin, an appreciation of the true nature and final victory of righteousness, and an assurance of the judgment pronounced upon the Spirit of evil who is the ruler of the visible, material world. This threefold office He discharges by a constant reference to the Person and History of Jesus Christ. For the Life of Jesus Christ is the supreme witness to the fact of sin, the fact of righteousness, the fact of judgment. It is the infallible promise that, by the quickening of the human conscience through the spectacle of Divine righteousness in Him, all that is unholy and immoral stands already at His bar tried and sentenced.

The explanation which has been given of the Spirit's threefold office closely corresponds with Neander's, who says :—

“ Amidst these conflicts (*i.e.* the conflict between the Kingdom of God and the World) Christ promises His disciples the help of the Holy Spirit. This Spirit should through them effect everything that is requisite for the spreading of the Kingdom of God. All that belongs to this work He comprehends in the saying, that the Holy Spirit guides the world to the consciousness of its sin, and teaches it to recognise in that sin the ground of its unbelief; then further, that He guides the world to the consciousness that Christ has not died as a sinner, but has ascended as the Holy One to His Father in

Heaven, and by His death and His subsequent Ascension into Heaven has most completely manifested His holiness. They who have attained to the consciousness of their sin recognise Him as the Holy One whose holiness becomes the ground of holiness in all others. Thus He guides them gradually to the consciousness that judgment has fallen upon Satan who had reigned until then in the world, that evil has been robbed of its power, and therefore they who have entered into communion with Christ need not fear evil any more. Everything is thus concentrated in this threefold principle: the consciousness of sin, the consciousness of the holiness of Christ, the Redeemer from sin, and the consciousness of the impotence of evil which opposes the establishment of His Kingdom. Therein lies the whole essence of Christianity, the consciousness of sin, of Christ as the Holy One, the Redeemer from sin, and of the Kingdom of God which, triumphing over evil, shall subdue everything in humanity to itself.”¹

¹ “Unter diesen Kämpfen verheisst er ihnen die Hülfe des heiligen Geistes. Dieser Geist soll durch sie alles wirken, was zur Verbreitung des Reiches Gottes erforderlich ist. Alles, was dazu gehört, fasst er so zusammen: dass der heilige Geist die Welt zum Bewusstseyn ihrer Sünde führt, und sie darin den Grund ihres Unglaubens erkennen lässt; dann weiter sie zu dem Bewusstseyn führt, dass Christus nicht als Sünder gestorben ist, sondern als der Heilige zu seinem Vater in den Himmel sich erhoben, in seinem Tode und seiner dadurch vermittelten Erhebung in den Himmel seine Heiligkeit auf das Vollkommenste geoffenbart hat. Die zum Bewusstseyn ihrer Sünde Gelangten erkennen ihn als den Heiligen, dessen Heiligkeit Grund der Heiligung in allen Andern wird. So führt er stufenweise weiter bis zu dem Bewusstseyn, das über den Satan, der bisher in der Welt herrschte, das Gericht gefallen, das Böse seines Macht beraubt worden, daher die in die Gemeinschaft mit Christus Eingetretenen dasselbe nicht mehr zu fürchten brauchen. Alles also concentrirt sich in diesem dreifachen Momente: das Bewusstseyn der Sünde, das Bewusstseyn der Heiligkeit Christi, des Erlösers von der Sünde, und das Bewusstseyn der Ohnmacht des Bösen,

B. But if the first office of the Holy Spirit is the conviction of sin, the second is the revelation of Truth. It has been already remarked that He is three times called by our Lord "the Spirit of truth." And not only so, but it appears from the texts which have been quoted that He should reveal the truth which is in Christ by a gradual and definite process. Our Lord, in fact, recognised the principle of evolution in faith. By His recognition of it He showed His divine wisdom. For there is always this difficulty inherent in revelation, that it belongs to a certain time, it embodies itself in a certain form, it speaks the language of a particular age, or people, or locality ; and then, as circumstances change, it gets to be out of date, if not in spirit, yet in expression, it loses its hold upon the world's thought, it drifts away into the background of forgotten beliefs. If it is to maintain its place in the heart of humanity, some means must be provided for its development and its adaptation to successive times. For Truth is in its nature not a stagnant pool, but a flowing river ; as soon as it ceases to move it loses its purity and sweetness. And yet the truth of revelation cannot be altogether fluid ; it must be in its nature stable, and even immutable : for Truth, however various in its forms, is in essence one ; it is "the same yesterday, to-day, and for ever."

Now it seems that our Lord, and He alone among

welches der Gründung seines Reiches sich entgegenstellt. Darin liegt das ganze Wesen des Christenthums : das Bewusstzeyn von der Sünde, von Christus als dem Heiligen, dem Erlöser von der Sünde, von dem Reiche Gottes, welches, über das Böse siegend, alles in der Menschheit sich unterwerfen soll."—Neander, *Das Leben Jesu Christi*, 4th edition, p. 719.

the world's religious teachers, made provision for exactly meeting such a need as has been described. He insisted upon the permanency, the eternity of His Gospel. No language can be stronger than His. "Heaven and earth," He said, "shall pass away, but my words shall not pass away."¹ But He expressly provided for an interpretation or evolution of His Gospel through the Holy Spirit. What else can be the meaning of His words, "I have yet many things to say unto you, but ye cannot bear them now"?² "The Paraclete, even the Holy Spirit, shall teach you all things."³ "He shall guide you into all (the) truth."⁴

A revelation of God must be both permanent and progressive. It must be one and the same, and yet adaptable to the changing times of human history. And whatever change of form it assumes must not be a breach of consistency or continuity, but a development. Revelation, in fact, is as the trunk from which spring, in the process of years, the branches, the foliage, and the fruit. It cannot be supplanted, but it may be elucidated, as the Holy Spirit sheds new light upon principles and doctrines always contained in it, but not at once apprehended and applied.

The difference between elasticity and rigidity in the history of the Church is easily illustrated. Christianity is fatal to slavery; it cannot for ever or for long coexist with slavery; for it lays stress not upon accidental or external distinctions between masters and slaves, but upon the intrinsic equality of

¹ St. Matt. xxiv. 35.

³ St. John xiv. 26.

² St. John xvi. 12.

⁴ St. John xvi. 13.

souls. Yet centuries elapsed before the Holy Spirit stamped upon the Christian conscience the essential wrongfulness of slavery. But to-day the lesson has been so fully taught and so fully learnt, that no true Christian all the world over would argue for slavery. Here is the free, large, gradual action of the Holy Spirit. The theory of Transubstantiation, on the other hand, is something rigid; it petrifies an extinct philosophy; it defines what is essentially indefinable; it stands as a rock, slowly but surely eaten away by the beating waves of human thought and Divine inspiration. There is no room here for the action of the Holy Spirit; and where that theory is accepted, the enlightening grace of the Holy Spirit in the highest and holiest mystery of religion appears to be frustrated. All true progress is not innovation, but evolution. Our Lord Himself in the dawn of the greatest spiritual movement that has passed upon mankind, said, "Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil";¹ and every advance that has been made in religion since the Incarnation has been only a gradual unfolding of His Gospel.

The Holy Spirit, then, as "the Spirit of truth," acts upon the apprehension of religious truth itself.

Human nature is disposed to lock up Revelation as if in a casket. It treats Divine Truth like some hothouse plant. It will not suffer the wind of heaven to blow upon it. But no book in its character and history is less suited to such treatment than the Bible. No book is more open in its revelation of itself. No book invites, and even

¹ St. Matt. v. 17.

demands, more forcibly a sympathetic and discriminative study. To make an idol of the Bible, to regard it superstitiously, to try to shelter it from critical research and investigation, is itself infidelity to God. Learning, if directed against the Bible, must be met not by authority but by deeper and wider learning. But loyal and devout souls will recognise, in the larger light that is shed on the Bible, the illuminating grace of the Holy Spirit, whose office it is to guide men into perfect truth.

The revelation of the Holy Spirit in regard to the Bible will be the subject of future discussion in this Essay. But as with the character of the Bible, so too with the words of our Lord Himself, there is a progress of understanding and insight, and its Author is the Holy Spirit of God.

It is curious to notice how careful our Lord was to guard His Revelation against the fetichism which is natural to man. He neither delivered nor recorded a sentence of it in writing. It does not appear that He adopted any measure for an accurate report of His discourses. Not a word of the Gospels was revised by Himself. Two at least of the Evangelists were not eye-witnesses of the Life which they described. Everything is spontaneous and natural in the Gospels, nothing artificial. It is impossible, without violating the first canon of literary history, to treat such a record of such a revelation as though it were a legal document, sealed and engrossed, and needing no spiritual light for its interpretation.

The process by which the Gospels, under the influence of the Holy Spirit, have been studied,

elucidated, and apprehended, until they have gained a new and true meaning, may be paralleled (as far as human things can be parallel to Divine) by the instance of Law. For although Law is the symbol of immutability, it is always undergoing a change. While the principles of Law remain the same, founded as they are upon Justice itself, Law in its practice is constantly modified, not so much by the enactment of new statutes, although that often occurs, as by the silent, gradual interpretation of ancient statutes in conformity with modern life and thought. So, too, the Revelation of Jesus Christ remains the same; but it is practically subject to modification, as the Holy Spirit applies its principles in various modes to the necessities of advancing culture.

For it can hardly be denied that the words of our Lord and of His Apostles after Him were not always understood even in His Church; they were often misapprehended, or misrepresented; they were darkened by ignorance, or prejudice, or selfishness; and, as the years have passed and the centuries, the Holy Spirit has only slowly and painfully, as it were, elevated the minds and consciences of Christians to an appreciation of the Gospel in its amplitude and majesty. Such subjects as the Divine Sonship, the Incarnation, the Humanity of Christ, Revelation, Pain, Faith, Eternal Punishment, the body of the Resurrection, and not a few others, have been in the ages brought out into greater and fuller lucidity by the enlightening influence of the Holy Spirit. Nor is the lesson of that Holy Spirit yet completed.

Next, then, to the office of exposing error, the Holy Spirit is concerned, as our Lord Himself

declares, in the office of revealing truth, and of revealing it by constant reference to His own pregnant and prophetic teaching. And if, after nineteen centuries of Christianity, His words are better understood, at least in many respects, than they were or could be in the first century, or the fourth, or the tenth, or the sixteenth, that result is the work of the Holy Spirit taking of the things of Christ and declaring them to His disciples, bringing to their remembrance whatsoever He had said unto them, and guiding them by slow degrees into perfect truth.

C. But there is yet a third and final office of the Holy Spirit as revealed by our Lord, not indeed in His valedictory address, or not there principally, but in His interviews with His disciples after His Resurrection. For not the exposure of error only, nor the elucidation of truth, but the exercise of spiritual jurisdiction, lies within the sacred influence of the Spirit. And here His office is twofold: it is in one sense to draw the Church and Christian souls upwards towards God, and in the other to draw down the grace and power of God upon the Church and Christian souls.

The indwelling Spirit, whether in the Church or in individuals, is the source of a new life. That life is such as the world could not create and does not comprehend. It is the spiritual life—the life of the spirit of man under the guidance of the Spirit of God.

Of that life, so real to those who live it, so unintelligible to those who live it not, it is not possible in the present Essay to say much; but it is the

main distinction between the pagan and Christian societies. What its nature is may be partly inferred from the opposition, which humanity before the Incarnation never imagined, of the flesh to the Spirit, of the secular life to the spiritual, of the world to the Church. Our Lord was thinking of it when in His prayer of consecration He pleaded with His Father for His disciples: "I pray not that thou shouldest take them from the world, but that thou shouldest keep them from the evil one. They are not of the world, even as I am not of the world. Sanctify them in the truth: thy word is truth."¹ And to this thought the remarkable reading which occurs in St. Luke's version of the Lord's Prayer is strictly faithful: "Let Thy Holy Spirit come upon us and cleanse us"; for although it lacks authority, it reveals what the nature of the Holy Spirit's influence in the primitive Church was deemed to be.

St. Paul and St. John among the Apostles dwell in their Epistles with singular emphasis upon the life, the gifts, the ministry of the Spirit. Their teaching will be presently considered. But the secret of the spiritual life is that, as our Lord says, "the Spirit of truth abideth with you and shall be in you";² He is a present Personal Power, and He ever lifts the Church of Christ and the souls of Christians upwards and heavenwards.

But if it is true that under the influence of the Holy Spirit human souls aspire to God, not less true is it that Divine Power descends upon men. It is in this sense that the words "Receive ye the

¹ St. John xvii. 15-17.

² St. John xiv. 17.

Holy Spirit”¹ with the promise attached to them must be understood. The words were spoken, as has been seen, not to the Apostles only, but to all the disciples present at our Lord’s Appearance after His Resurrection. They were spoken to them not individually but collectively. They were spoken in such a manner as to convey the deep assurance of a continuous prerogative. They were intimately associated with the solemn declaration, “Whose soever sins ye remit (or “forgive”) they are remitted (or “forgiven”) unto them, and whose soever sins ye retain, they are retained.”

I shall not shrink from stating how I understand these words. In the first place, they seem to express that the Church, under the influence of the Holy Spirit, shall be divinely preserved from error in determining what human actions are and are not sinful. It does not follow that the determination would be rapid or easy. It might take—it has taken—long centuries. But, upon the whole, the Church of Christ, in obedience to Her Master’s promise, has enunciated the sovereign law of human morals, and in enunciating it has not forfeited the sanction of Heaven. The actions and intentions which she has pronounced to be sinful have been, and are, sins in the sight of the Most High. In the second place, the words seem to invest the Church with the unquestioned power of forgiving or refusing to forgive sins. The Church is divinely enlightened not only in deciding what actions or intentions are sinful, but in prescribing the conditions of their forgiveness. Nor is there any reason to

¹ St. John xx. 22.

doubt that, when the Church has declared certain sins to be forgiven or retained, her declaration has been ratified in Heaven. For indeed the perfect tense of the Greek verb would seem to indicate not that Heaven ratifies a sentence passed on earth, but that earth ratifies a sentence already passed in Heaven. "Whose soever sins ye remit, they have been remitted"—such is the literal rendering—"unto them, and whose soever sins ye retain, they have been retained."

But the Church, as an organisation, acts through her Ministry. She authorises her priests to apply to individuals the rule which she lays down in universal terms. If the power of forgiving sins was by our Lord's example intimately connected with the gift of the Holy Spirit, it is a natural inference that they who have especially received the Holy Spirit at their Ordination enjoy in a special degree the power of forgiving sins. In pronouncing, or refusing to pronounce, the forgiveness of sins, they do not act as individuals; they do not profess that it is their word which makes the forgiveness; they act as representatives of the Church; and in so far only as the sinner fulfils the conditions of the Church, *i.e.* of Christ, is the absolution which they pronounce in his case valid.

But there is no question that, according to our Lord's explicit promise, the gift of the Holy Spirit does convey to the Church as a body, and to her priests as her representatives, the power of pronouncing, or refusing to pronounce, the forgiveness of sins. And it is the Holy Spirit which originates and sustains this power in the Church. For the

Church in her nature is called to deal with sins ; she discovers, tries, condemns, and forgives or retains sins ; it is in forgiving or retaining them that she exercises her Divine authority, and for the due exercise of it she is endowed with mysterious power. She is the agent of her Divine Master. She acts in Him and for Him. And she humbly believes that so long as she is true to Him, she is inspired and illumined by His Holy Spirit.

To convict sin, to elicit truth, and to authorise judgment are in effect the three special offices of the Holy Spirit ; they are all approved by the direct testimony of our Lord. Such offices are at once felt to imply and assert the Personality and the Divinity of the Holy Spirit.

And if it be asked, What is the sphere of the Spirit's operation ? is it an individual, or an order of men such as a clergy, or the Church, or the Christian world, or all humanity ? it is necessary to answer that the Spirit operates primarily and principally in the Church. For our Lord's teaching is directed to the founding of a Church as a body complete in itself, distinguished from the world and endowed with superhuman prerogatives. It must not be denied that, as the Holy Spirit's influence was visible before the Church in the patriarchs and prophets of Jewish history, so is it visible in greater or less degree beyond the pale of the Church in the Christian and even in the non-Christian world. But to the Church the promise of the Holy Spirit was given ; in the Church His energy resides.

Such is the revelation of the Holy Spirit as set forth in the valedictory address of our Lord and

in the narrative of His Appearance to His disciples after His Resurrection. But the Gospels contain, apart from these great passages, sporadic hints or intimations, or even declarations of the Holy Spirit's Presence and Influence; and these it will now be proper to pass in review.

The operation of the Holy Spirit is not in the Gospels limited to the Person and Life of our Lord Himself. It is true that in Him the Holy Spirit energised most constantly and completely. His was the one entirely spiritual Life, the one Life perfectly fulfilled with the Holy Spirit. But as His was the perfect Life, and other lives, however exalted, are and can be but approximations to it, although in a sense they may represent and reproduce it, so it was upon others as well as upon Him that the Spirit rested, although upon them only partially and occasionally, but upon Him in the plenitude of grace. The beginning of St. Luke's Gospel is peculiarly rich in its notices of the Holy Spirit's action. Thus the angel Gabriel, who appeared to Zacharias in the temple, said to him that his son John, whom his wife Elizabeth should bear him, should be "filled with the Holy Spirit even from his mother's womb."¹ Of Elizabeth herself too, it is said, at the visit paid her by the Blessed Virgin, that she was "filled with the Holy Spirit."² Zacharias also "was filled with the Holy Spirit, and prophesied,"³ his "prophecy" being the psalm known as the *Benedictus*. Of the aged Simeon it is told that not only was "the Holy Spirit upon him" in his patient "waiting for the consolation of

¹ St. Luke i. 15.

² St. Luke i. 41.

³ St. Luke i. 67.

Israel," but that it had been specially "revealed unto Him by the Holy Spirit that he should not see death before he had seen the Lord's Christ," and that he "came in the Spirit into the temple" at the time of our Lord's presentation there in His infancy.¹ In the story of Simeon three degrees of the Holy Spirit's influence may be discerned—His abiding presence, His revelation of a future divine event, His inspiration of, or at least His association with, a particular act. To "be in the Spirit," then, was a privilege accorded not to the Apostles only, but to a holy man such as Simeon, who looked forward with eager hope to the coming of the Messiah.

Our Lord in the Gospels recognises the Holy Spirit as the author of a prophetic or inspired utterance, like that of David in the 110th Psalm: "How, then, doth. David in the Spirit call him (the Christ) Lord?"² He promises also the inspiration of the Holy Spirit to the disciples in the hour when they should be brought "before the synagogues, and the rulers, and the authorities," forbidding them to reflect upon their answer to the charges alleged against them: "For the Holy Spirit shall teach you in that very hour what you ought to say."³

How great a part the Holy Spirit was destined to play in the lives of the disciples of our Lord is evidenced by a curious variation in two parallel passages—St. Matthew vii. 11 and St. Luke xi. 13. For whereas St. Matthew records our Lord's words thus, "If ye then, being evil, know how to give good gifts unto your children, how much more

¹ St. Luke ii. 25-27.

² St. Matt. xxii. 43.

³ St. Luke xii. 12.

shall your Father which is in heaven give good things to them that ask him?" St. Luke, in place of the last clause, writes thus, "How much more shall your heavenly Father give the Holy Spirit to them that ask him?" so that "the Holy Spirit" of one Evangelist is equivalent to the "good things" of the other.

The indwelling Presence of the Holy Spirit in our Lord Himself is not so much an explicit statement as an axiom of the Evangelical narrative. The passages indicative of it have been already quoted. If in others the energy of the Holy Spirit was, as a rule, sudden, occasional, and sporadic, in Him it was continuous. The full influence, the constant influence, of the Holy Spirit was His. And it is under that influence, as St. Luke relates, that He passed triumphantly to His Temptation in the wilderness and triumphantly from it, and that He delivered His final charge to His disciples before His Ascension.¹

Three passages or expressions there are which call for special notice.

(1) The first occurs in our Lord's indignant answer to the imputation that He cast out devils through the prince of the devils. St. Matthew and St. Luke agree in the general terms of His answer; but while His words in St. Matthew are, "If I by (or "in") the Spirit of God cast out devils," in St. Luke they are, "If I by the finger of God cast out devils," then "is the kingdom of God come upon you."² St. Matthew's report of the words is likely

¹ St. Luke iv. 1, 14; Acts i. 2.

² St. Matt. xii. 28; St. Luke xi. 20.

to be correct, and it shows the Spirit of God as inspiring our Lord to the expulsion of the spirits of evil, which are called in the New Testament "devils," or, more truly, "demons." And it is in our Lord's invocation, as it were, of the Holy Spirit in His triumph over the spirits and forces of evil that the lesson of the passage chiefly lies.

(2) The next is the famous passage relating to the sin against the Holy Spirit. What this sin is has been anxiously debated. Christians, and others whose religion associates itself with Christianity, have been naturally disposed to see in the sin against the Holy Spirit the sin most adverse to their own beliefs or prepossessions. Thus, the Mohammedans have ever conceived that idolatry or polytheism was such sin.¹ But it is noticeable that in all the Synoptical Gospels the condemnation of the sin against the Holy Ghost follows immediately upon the passage relating to the expulsion of "demons" from the bodies and souls of men. Nor is the connection between them accidental; it affords a clue to the nature of the sin itself.

The Holy Spirit in the Gospels created, as it were, the atmosphere in which our Lord's life on earth was passed. The Baptist said of Him, "He shall baptize you with (or "in") the Holy Spirit and with fire,"² meaning, as it seems, that the element of the new life upon which Christians would enter at their baptism would be spiritual and fiery, or, in other words, that it would be an element of ardent inspiration. For fire is ever the Scriptural

¹ Sale, Note in his translation of the Koran, ch. 2.

² St. Matt. iii. 11.

symbol of the Holy Spirit, as at the Pentecost when He descended like cloven tongues of fire on the primitive Church. Again, our Lord said of Himself, as St. Matthew relates, "I cast out devils by (or "in") the Spirit of God." And the same idea may be said to permeate all the passages in which the association of the Holy Spirit with our Lord's life is expressed or implied.

Now the casting out of devils (whether it be interpreted literally or metaphorically) was an act of pure beneficence. It was as little open to criticism or misconstruction as the act of a doctor in healing disease. It was charitable, merciful, and sacred. It was performed in the Divine Power of the Holy Spirit. Yet the enemies of our Lord, and the Pharisees and Scribes especially, chose to interpret this act—so holy and so beneficent—as having been wrought by the power of the spirit of all evil. In so doing they were guilty of a baseness indescribable. They called good evil. They looked upon the face of virtue and declared that it was vice. They charged the Lord of Light as being the servant of the prince of darkness. This, then, is the very sin against the Holy Spirit—to call good evil, to deny its goodness, to accuse him who does it of acting in league with the evil spirit, and so to poison men's minds and darken their eyes, and render them incapable of seeing aught but what is vile, and in the end to make of the earth itself a hell. And this is the unpardonable sin. Men may speak against Christ Himself, and they shall be forgiven ; but if in His virtue, in His self-sacrifice, and in His purity they pretend to see only what is dark

and sinful, they commit the one sin that hath no forgiveness. For, in His own language, "Every sin and blasphemy shall be forgiven unto men (or "unto you men"); but the blasphemy against the Spirit shall not be forgiven. And whosoever shall speak a word against the Son of Man, it shall be forgiven him: but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world (or "age"), nor in that which is to come."¹

The interpretation that has been given of the sin against the Holy Spirit is borne out by St. Mark's words, "Because they said, He hath an unclean spirit."² It was not the denial of His Messiahship, nor the rejection of His miracles, nor the offence against His Person, but the guilt of alleging that He, the All-Holy, "had an unclean spirit" that was the unpardonable sin.

(3) The third passage is the baptismal formula. Except the Lord's Prayer and the rite of celebrating Holy Communion, no part of the Christian liturgy or ritual can claim such a sanctity as this. For it is the echo of our Lord's own words, and those the last words that He spoke on earth. "Go ye," He said to the Apostles, "and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit."³ That this formula should have ever been part, and an essential part, of Holy Baptism is an instance of the living continuity which is so signal a feature in the history of the Christian Church. Without the belief which it enshrines no baptism is or can be valid. The

¹ St. Matt. xii. 31-32.

² St. Matt. xxviii. 19.

³ iii. 30.

baptismal formula is the witness of the Holy Spirit's Divinity. It is not a declaration but an expression of His Divinity. It is the more impressive as being somehow veiled or implied. For the positive truths of religion are not such as are asserted, but such as are assumed ; for what every one believes no one needs to state explicitly. Yet it is evident that the belief is there.

No assumption can be less justly critical in interpreting, *e.g.*, St. Paul's Epistles than to suppose that he must state in them all that he knows, all that he believes. In correspondence, two persons writing one to another record each what the other has not seen or heard or does not know ; but the common property of belief or knowledge, or, in other words, what is so well known to them both as to need no telling, that they omit. It may be laid down, paradoxical as it seems, that what is not told in a letter or epistle is often surer than what is. But the task of criticism is to penetrate the underlying or assumed truths of history.

St. Paul does not declare, it is said, the Divinity of our Lord or of the Holy Spirit. If he does not, or does not frequently, declare it, the reason is that he takes it for granted. Such a phrase as occurs in the closing sentences of his Second Epistle to the Corinthians, "The grace of the Lord Jesus Christ, and the love of God, and the communion (or "fellowship") of the Holy Spirit, be with you all," is alone a sufficient evidence of his belief in the Trinity. It were simply wrong, and even profane, to unite in a benediction the love of God with the grace of a mere man and the communion of a mere

influence. There would be such disparity in the sources of the blessing as to render the blessing an absurdity. Who would associate the Name of God with any human name that is under Heaven? But if the Father, the Son, and the Holy Spirit are co-equal Persons in one sacred Trinity, then are they naturally and properly combined in the formula of blessing.

The baptismal formula is a parallel example. When our Lord commanded His disciples to baptize all nations "into the name of the Father and of the Son and of the Holy Spirit," He cannot have intended to unite in one formula names so disparate as a Divine Being and a human, or a human being and an influence; it must have been His Will to show that the three were alike in Personality and Divinity. As in the *Gloria Patri et Filio et Spiritui Sancto*, so in the *In nomine Patris et Filii et Spiritus Sancti*, the equality of three Persons in one Godhead stands confessed.

Beyond this point of absolute essential Divinity our Lord's revelation of the Holy Spirit neither goes nor can go. And the nature and office of the Holy Spirit, as declared in the Apostolic or sub-Apostolic and Patristic writings, is no more than an inference from His revelation.

It will be well, therefore, at this stage of the Essay, to summarise the chief points of His revelation.

Our Lord taught that there was, and had been from eternity, a Person co-ordinate with His Father and Himself; that this Person was the Holy Spirit; that the Holy Spirit was present and operative in His human life, and that upon His departure the

Holy Spirit should descend upon His disciples and upon His Church; that it should be the office of the Holy Spirit, as the ages passed, to display in clearer and truer light the nature of sin and of righteousness and the ultimate victory of good over evil, to educe the fulness of Divine truth from the words which He had spoken in His human life, and to endow and enrich His Church and her ministers with the spiritual power of forgiving or retaining sins. He taught also that blasphemy against the Holy Spirit was the one unpardonable sin.

Spirituality is the keynote of our Lord's Gospel as it was of His own life. He said Himself, "It is the Spirit that quickeneth, the flesh profiteth nothing: the words that I have spoken unto you are Spirit and are life."¹ But the source of all spirituality is the Holy Spirit. From Him, from His sacred influence, there stream into human hearts the grace, the purity, the love, the holiness, the sense of something better far than earth, the passionate desire for Heaven, which constitute the supreme motive of the true Christian life.

But the revelation of the Holy Spirit, when fully apprehended, evinces a wonderful and pathetic sympathy of relation between our Lord and His disciples in all times. As they gaze upwards humbly and painfully, with eyes that fail for the very brightness of the vision which awes them, to the serene and sacred height of His perfection, so, while He sits in tranquil sovereignty, He sends forth from the Father the Eternal Spirit into the hearts of men and women and of the generations

¹ St. John vi. 63.

that seek to know and do His will, and into the great heart of His Church, that she may be guided and inspired and exalted above herself, and may become the light and glory of the world.

This is the doctrine of the Holy Spirit as our Lord revealed it.

But Christians to-day are not in the position of those to whom our Lord's words were originally spoken. They stand not in the dawn but in the evening of His Revelation ; they can test His words by the experience of Christian history. Nor is any study which Christianity affords more valuable than a comparison of our Lord's words with their historical fulfilment.

CHAPTER III

THE REVELATION IN THE OTHER BOOKS OF THE NEW TESTAMENT

THE present Essay, starting from the Gospels, will review, however inadequately, the doctrine of the Holy Spirit in the other writings of the New Testament, in the patristic literature of the early Christian centuries, and in the history of the ecclesiastical councils in which the doctrine gradually received its permanent form.

The writings of the New Testament may be suitably considered in three groups, viz.—A. The Acts of the Apostles ; B. The Pauline Epistles ; C. The other books. It will be proper to ask what is the teaching, express or implicit, of these several writings upon the Holy Spirit, how far it agrees, not in character only, but in scope and method with the Gospels, whether and in what sense it departs from them or adds to them, and what is its general witness to the action of the Holy Spirit in the primitive Church. For in all these writings the Presence of the Holy Spirit may be said to occupy a commanding place ; it is the prominent pervading article of faith in them all. “Just as in the Old

Testament the central phenomenon is Prophecy, so in the New Testament the central phenomenon is the outpouring of the Spirit."¹

A. The Acts of the Apostles.

The writer of the Acts, who is almost certainly St. Luke, opens his narrative in words which link it to the third Gospel. In St. Luke xxiv. 49 our Lord is represented as saying, "Behold, I send forth the promise of my Father upon you: but tarry ye in the city (of Jerusalem), until ye be clothed with power from on high."

In Acts i. 4 it is related that, "being assembled together with them, (He) charged them not to depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye heard from me."

The whole tenor of the two passages, and especially, perhaps, the singular phrase, "the promise of the Father," suggests that they are two accounts of the same event in the same handwriting. It is the gift of the Holy Spirit—predicted by our Lord in the Gospel and consummated in the Acts—which is, as has been said, the principal link between them.

The descent of the Holy Spirit upon the infant Church at Pentecost was the birth of universal Christianity. The narrative of it in the 2nd chapter of the Acts is so well known as to stand in no need of reproduction. But as in other narratives which have been considered, *e.g.* in our Lord's interview with Nicodemus, or in His Appearance to His disciples after His Resurrection, there are some

¹ Sanday, "On Inspiration" (*Bampton Lectures*), p. 398.

few points which must be set out in their true light.

(1) On the day of Pentecost, as on the day of our Lord's Baptism, the Holy Spirit assumed an external visible form. What the "bodily form like a dove" was on the one occasion, the "cloven (or "distributed") tongues like as of fire" were on the other; they were the vehicle or representative of the Holy Spirit. That the "tongues like as of fire" were an objective reality cannot be questioned in view of the explicit statement that "it (the fire) sat upon each one of them."

(2) The descent of the Holy Spirit at the Pentecost is associated with the two elements of fire and wind. "Suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven (or "distributed") tongues like as of fire, and it sat upon each one of them."¹ This is not the only place in the Acts where the descent of the Holy Spirit is symbolised and signified by a strong wind. It is told in the 4th chapter that "when they (the Apostles) had prayed, the place was shaken wherein they were gathered together; and they were all filled with the Holy Spirit, and they spake the word of God with boldness."² But the wind, as has been already said, is chosen by our Lord Himself as a type of the Holy Spirit in His conversation with Nicodemus. It is, as has been also said, recommended as a type not only in itself, but by the identity of the word for "wind" and for "Spirit" in the three sacred languages.

¹ Acts ii. 2-3.

² iv. 31.

And the association of the wind with the Holy Spirit in the Acts is so far a witness to the general Christian community of thought upon sacred subjects. The "cloven tongues like as of fire" recall the words in which the Baptist said of the One mightier than himself who should come after him, "He shall baptize you with (or "in") the Holy Spirit and fire."¹ Fire is, indeed, the natural symbol of spiritual power in its brightness, its warmth, its intensity, its cleansing and purifying efficacy. "I came," said our Lord, "to cast fire on the earth; and what will I, if it is already kindled?"² And this again is part of the common thought of Christendom.

(3) The recipients of the gift of the Holy Spirit at Pentecost were the Apostles, and perhaps they alone. It would seem that they were assembled "all together in one place" as though in expectation of the gift. There is no mention of other persons than the Apostles, and it is expressly recorded that "Peter, standing up with the eleven," addressed the astonished and bewildered multitude.

In the discussion of our Lord's Appearance to His disciples after His Resurrection it was seen that in the memorable words, "Receive ye the Holy Spirit," He spoke probably not to the Apostles only but to other believers with them, and that in speaking He used the collective plural form, "Receive ye." But here the individuality of the gift bestowed is unmistakably expressed by the words, "It (the fire) sat upon each one of them." From a comparison of the passages it is natural to

¹ St. Matt. iii. 11.

² St. Luke xii. 49.

infer that, while the Holy Spirit resides in the Church or the Christian community as a whole, He belongs also in His illuminating and inspiring grace to every duly commissioned minister of the Church. But the supernatural or spiritual authority of the individual priest is wholly derived from the authority of the Church.

(4) That the descent of the Holy Spirit endowed the Apostles with a wise, energetic, enthusiastic, and sanctified potency is a fact admitted on all hands. It is proved by St. Peter's quotation of Joel's prophecy. But whether the Apostles gained from it the faculty of speaking languages other than their own, and retained the faculty for their lives, has been much questioned.

It is clear that on the day of Pentecost itself they spoke the languages of the devout Jews "out of every nation under heaven" who were gathered in Jerusalem. For the author of the Acts relates that these Jews "were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own language, wherein we were born? Parthians and Medes and Elamites, and the dwellers in Mesopotamia, in Judæa and Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia, in Egypt and in the parts of Libya about Cyrene, and sojourners from Rome, both Jews and proselytes, Cretans and Arabians, we do hear them speak in our tongues the mighty works of God."¹ And he connects this capacity of speaking languages with the presence of the Holy Spirit; they "began to

¹ Acts ii. 7-11.

speak with other tongues as the Spirit gave them utterance.”¹ The list of countries given in the 2nd chapter of the Acts is quoted in full as showing how utterly impossible it is that the Apostles should have been able, apart from a superhuman gift, to address their audience intelligently. But it is reasonable to suppose that, if the gift of speaking foreign languages was conferred upon the Apostles at the Pentecost, it was not withdrawn from them afterwards. To “speak with (new) tongues”² is, in the epilogue of St. Mark’s Gospel, one of the “signs” which our Lord upon the eve of His Ascension promised to His Apostles. That the power continued with them is apparently the mind of the Church; for in the Proper Preface of the Communion Office for Whitsunday she speaks of the Holy Spirit as having “given them the gift of divers languages.” It is curious that in the Acts no mention is made of the task—which missionaries have found so hard—of learning foreign languages. Bishop Wordsworth has remarked that, while the difficulties of the Apostles in their evangelistic labours are fully recorded, no difficulty of addressing people in the countries which they visited seems to have met them. Always and everywhere, not in Jerusalem only, but in Asia Minor, in Greece, in islands such as Malta, and in addressing common as well as cultivated persons, they find themselves linguistically at home. It is possible then—I think it is even probable—that the Apostles and, so far as appears, the Apostles alone, from the day of Pentecost onwards, possessed the power of speaking foreign

¹ Acts ii. 4.

² St. Mark xvi. 17.

languages at will ; the power remained with them during their lives, and it died at their deaths.

(5) But the power of speaking foreign languages, valuable as it is, and, in fact, indispensable to missionary service, and therefore conferred, as I incline to believe, upon the Apostles in the first generation of Christians, needs to be carefully distinguished from the gift of tongues portrayed by St. Paul in his First Epistle to the Corinthians. St. Paul himself says that "he that speaketh with a tongue speaketh not unto men, but unto God ; for no man understandeth ; but in the Spirit he speaketh mysteries"¹—the last account that He would give of speaking foreign languages.

The gift of "speaking with a tongue," as St. Paul calls it, was an occasional endowment ; the gift of speaking foreign languages a permanent acquisition. The tongues needed an interpreter ; St. Paul speaks of "the interpretation of tongues" as being a gift like the use of tongues itself ; but the mastery of foreign languages was itself a means of interpretation. Certainly a person who could speak a foreign language must have been able to interpret that language into his own. It would seem, too, that the power of "speaking in tongues" belonged not to the Apostles or Evangelists only, but to a whole church (1 Cor. xiv. 23).

The gift of tongues, then, as possessed by Christians of St. Paul's day, and pre-eminently by St. Paul himself (1 Cor. xiv. 8), was an ecstatic utterance such as has occurred at times in circum-

¹ 1 Cor. xiv. 2.

stances of religious emotion, and especially, as is well known, in the history of Edward Irving—a sign of spiritual exaltation, and, it was thought, of spiritual insight, but wholly unintelligible to any person unless he was, so to say, in the secret of it ; but the power of speaking foreign languages was a regular and normal means, as it still is, of preaching the Gospel in sober fashion in parts of the world where the preacher is an alien from the life and language of the people.

No two gifts could be more dissimilar than that of speaking in tongues and that of speaking foreign languages ; yet they have been sometimes not unnaturally confused, because “to speak in a tongue” and “to speak a foreign tongue” are phrases which, as having much the same sound, are hastily assumed to have, as a result, much the same sense.

The descent of the Holy Spirit on the disciples at Pentecost was to them what the descent of the Holy Spirit upon our Lord at His Baptism was to Him. It was their initiation into an official ministry. As in His instance, so too in theirs, it occurred on the threshold of public responsibility. After His Baptism He was no more a private man, living in quietness and retirement, but the definite claimant to Messiahship. And they too, after the Pentecost, were no more timid, shrinking, reticent, half-hearted men, no more gathered apart from society in a small room, but bold as lions, the strenuous advocates of the greatest of all causes, the invincible evangelists of the world. The parallel is preserved in the words, “Ye shall be baptized in

the Holy Spirit";¹ for if His was a baptism, so was theirs. From His Baptism in the water of Jordan He passed to His life of teaching and His death of shame. And from their baptism of fire they in their turns passed to become the votaries, champions, and martyrs of the Faith.

The Acts is nothing less or more than the record of apostolic lives under the influence of the Holy Spirit. It has, in fact, been called the Acts of the Holy Spirit Himself. For the same Spirit as had rested upon our Lord rested upon His disciples. It is perhaps to mark the identity that St. Luke places the ending of our Lord's public life and the beginning of His Apostles' public lives in close connection, and both in relation to the energy of [the Holy Spirit: "He was received up, after that he had given commandment through the Holy Spirit unto the apostles whom he had chosen"; "Ye shall be baptized with (or "in") the Holy Spirit not many days hence."² For in the Acts of the Apostles the presence of the Holy Spirit is a constant theme. It might almost be said that the book is a journal of the Holy Spirit's influence. It is in reference now to our Lord Himself, now to His Apostles, and now again to others, that the Holy Spirit is seen in action.

The references to our Lord are few, and generally retrospective. His final charge to His Apostles was given, as has been said, "through the Holy Spirit." One part of it was His promise of the Holy Spirit's speedy Advent. St. Peter in one passage associates the gift of the Holy Spirit to our Lord with the

¹ Acts i. 5.

² Acts i. 2, 5.

general philanthropy of His life, saying that "God anointed Jesus of Nazareth with the Holy Spirit and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him."¹

There is a single passage in which our Lord is represented after His Ascension as sending forth the Holy Spirit on the day of Pentecost; and it is interesting as an exact fulfilment of the prophecy recorded by St. John in the valedictory address. For while the prophecy is this, "The Paraclete whom I will send unto you from the Father, even the Spirit of truth,"² its fulfilment is this, "Being by (or "at") the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he (Jesus) hath poured forth this which ye see and hear."³ In no other passage of the Acts does the Holy Spirit seem to be connected with our Lord's life in Heaven, except, perhaps, through the unusual phrase, "the Spirit of Jesus," which occurs, according to the true reading, in Acts xvi. 7. But, indeed, it was on earth and not in Heaven, in His Humanity and not in His Deity, that He would need and receive the Holy Spirit's grace.

The Presence of the Holy Spirit with the Apostles may be said to be either general or particular: general, when it is an influence affecting their whole lives, and particular, when it inspires some special thought, or resolution, or performance. The Holy Spirit was the source of their spiritual

¹ Acts x. 38.

² St. John xv. 26.

³ Acts ii. 33.

power according to our Lord's words before His Ascension, "Ye shall receive power, when the Holy Spirit is come upon you; and ye shall be my witnesses both in Jerusalem and in all Judæa and Samaria, and unto the uttermost part of the earth."¹ It was in the power of the Spirit, then, that the Apostles entered upon their sublime task of evangelising the world. They accomplished a superhuman achievement, because they were actuated by a superhuman energy. They spoke not in their own name, but in the power of the Spirit of God.

It is probably the Apostles only, and not the whole Christian Church, that St. Luke denotes when he relates that St. Peter and St. John, upon being released after their arrest which followed the cure of the impotent man, "went to their own company," and when they had told their story, and prayer had been offered, "the place was shaken wherein they were gathered together; and they were all filled with the Holy Spirit, and they spake the word of God with boldness."²

St. Peter himself is said to have been "filled with the Holy Spirit"³ when he addressed the Sanhedrin after his arrest, though the tense of the participle (*πλησθεῖς*) signifies a special accession of the Spirit's power at that epoch of his life. Similarly it is recorded that, as he lingered on the roof of the house at Joppa, pondering upon the vision of the vessel let down from heaven, "the Spirit said unto him, Behold, three men"—the messengers from Cornelius—"seek thee."⁴

¹ Acts i. 8.

³ Acts iv. 8.

² Acts iv. 31.

⁴ Acts x. 19.

But if the range of Apostleship be extended, as it may in the usage of the New Testament, beyond the eleven eye-witnesses and companions of our Lord's human life, the Acts of the Apostles is found to be instinct with the Spirit's power.

St. Paul's name occurs naturally first, not only because of his unique service in the propagation of the Faith, but because of his uncompromising insistence upon the validity of his apostleship. And in his apostolic career the Holy Spirit is everywhere present. At his conversion to Christianity, when he had been led in his blindness by the hand unto Damascus, the first Christian who came to see him was Ananias, and Ananias immediately addressed him in the words, "Brother Saul, the Lord, even Jesus, who appeared unto thee in the way which thou camest, hath sent me, that thou mayest receive thy sight, and be filled with the Holy Spirit."¹ Thus the gift of the Holy Spirit marked the beginning of St. Paul's Christian life. Again, at the time when his name was changed from Saul to Paul, he was "filled with the Holy Spirit"² in his rebuke of the sorcerer Elymas. And how direct and instant was the Holy Spirit's influence upon St. Paul in the various incidents and experiences of his life may be deduced from passages such as these: "Paul and Silas went through the region of Phrygia and Galatia, having been forbidden of the Holy Spirit to speak the word in Asia; and when they were come over against Mysia, they assayed to go into Bithynia; but the Spirit (or, as the true reading is, "the Spirit of Jesus")

¹ Acts ix. 17.

² Acts xiii. 9.

suffered them not";¹ or, again, in his own words at Ephesus, "The Holy Spirit testifieth unto me in every city, saying that bonds and afflictions await me."²

St. Barnabas, like St. Paul, is expressly called an Apostle in Acts xiv. 14; and he, too, is described as "a good man and full of the Holy Spirit and of faith,"³ where the "fulness" is not temporary but lasting, as the use of the adjective rather than of the participle shows. It was by the express direction of the Holy Spirit, as will presently be seen, that St. Paul and St. Barnabas were together set apart for their special ministry.⁴

Still more striking is the phrase used of St. Stephen in the hour of his martyrdom, that he, "being full of the Holy Spirit, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God";⁵ for "to be full of the Holy Spirit," as the Greek words mean (*ὑπάρχων πλήρης πνεύματος ἁγίου*), is not "to be filled at the time," or even "to be full ordinarily," but "to be naturally and essentially full" of the Holy Spirit. Yet the mention of such fulness at such a time gives countenance to the thought that, as the Holy Spirit was always present in the faithful followers of our Lord, so at the crises of their history He was present in a conspicuous and paramount degree. Of St. Stephen, however, it had already been recorded in the account of his appointment to the diaconate that he was "a man full of faith and of the Holy Spirit."⁶ Nor was this qualification

¹ Acts xvi. 6-7.

⁴ Acts xiii. 2.

² Acts xx. 23.

⁵ Acts vii. 55.

³ Acts xi. 24.

⁶ Acts vi. 5.

required or found in him alone among the deacons ; for the twelve Apostles are represented as urging the whole body of the disciples to "look out seven men of good report, full of the Holy Spirit and of wisdom,"¹ as suitable candidates for the diaconate.

But the actual or potential gift of the Holy Spirit in the Acts of the Apostles extends far beyond the Apostles themselves and their immediate circle to Jewish converts in general,² to Samaritan converts,³ to Gentile converts at Antioch in Pisidia,⁴ at Ephesus,⁵ and wherever St. Paul and St. Barnabas preached the Gospel.⁶ In particular, it is bestowed upon Cornelius and his family.⁷ St. Peter, in fact, connects that descent of the Holy Spirit—"His falling," as it is called, "on all them which heard the word"—with our Lord's specific promise of a "baptism in the Holy Spirit,"⁸ arguing that the fact itself proves the promise to be of ampler scope than if it were limited to the Jewish world alone. It was this wide diffusion of the Holy Spirit which prompted the ambition of Simon Magus to acquire not the gift alone but the power of bestowing it upon others, as is implied in his words, "Give me also this power, that on whomsoever I lay hands, he may receive the Holy Spirit";⁹ and although he committed the sinful error of assuming that the Apostles' power could be purchased with money, yet his testimony to the gift of the Holy Spirit as real and general is none the less striking.

¹ Acts i. 3.

² Acts ii. 38.

³ Acts viii. 15-17.

⁴ Acts xiii. 52.

⁵ Acts xix. 2.

⁶ Acts xv. 8.

⁷ Acts x. 44-45 ; xi. 15.

⁸ Acts xi. 16.

⁹ Acts viii. 19.

Agabus again, who predicted St. Paul's imprisonment at Jerusalem, is related to have prefaced his words with the formula, "Thus saith the Holy Spirit,"¹ as if he were conscious of his own inspiration.

One most curious passage, where "the Spirit of the Lord" is said to have "caught away Philip,"² after his interview with the eunuch, has already been cited and compared with parallel passages in the Old Testament.

These various passages, when they are collected and compared, shed a rich light upon the revelation of the Holy Spirit in the Acts of the Apostles. But they do not in themselves exhaust His manifold influence. For He is regarded as the author of literary inspiration in the Old Testament, and particularly in the Psalms' and in the prophecy of Isaiah. He is the primary witness of our Lord's Crucifixion, Resurrection, and Ascension, as the Apostles are secondary witnesses. He appointed the presbyters or bishops of the Ephesian Church; so St. Paul tells them explicitly in the words, "Take heed unto yourselves, and to all the flock, in the which the Holy Spirit hath made you bishops to feed the Church of God (or "of the Lord"), which he purchased with his own blood."³ He inspires and directs the counsel or conduct of the Apostles, not only of St. Peter on the house-roof at Joppa, when the Holy Spirit said to him upon the arrival of the three messengers from Cornelius, "Arise, and get thee down and go with

¹ Acts xxi. 11.

² Acts viii. 39.

³ Acts xx. 28.

them, nothing doubting,"¹ but on two memorable occasions, in the original commission of St. Paul and St. Barnabas, and in the decision of the Council of Jerusalem.

The commission of St. Paul and St. Barnabas took place at Antioch. Certain "prophets and teachers,"² whose names are recorded, "were ministering to the Lord and fasting," when "the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them." That work was the evangelisation of the Gentile world. And not only were the two Apostles chosen for the work at the instigation of the Holy Spirit, but they were actually "sent forth" to it "by the Holy Spirit." Thus the special energy of the Holy Spirit is seen in the hour of a new and vital departure in the history of the Christian Church.

It is seen again when that new departure had raised a difficult and delicate question of ecclesiastical policy. It does not lie within the scope or object of the present Essay to discuss the nature of the problem presented to the Apostles at the Council of Jerusalem, or the manner in which they attempted to find a solution of it. What it is important to notice is, that the Apostolic College in deciding the question, which affected the relation of Gentile Christian converts to the Jewish ceremonial law for all time, based their decision professedly and positively upon the counsel of the Holy Spirit. "It seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things: that ye abstain from things sacrificed to idols, and from blood, and from

¹ Acts x. 20.

² Acts xiii. 1.

things strangled, and from fornication ; from which if ye keep yourselves, ye shall do well.”¹ No phrase can be stronger than that, “It seemed good to the Holy Spirit, and to us” ; none more expressive of a conscious participation in the illuminating grace of the Holy Spirit.

Again, the Holy Spirit, as in the cases of St. Paul himself² and Agabus,³ is instrumental in revealing the future with a certain distinctness, not greater, perhaps, than might be attained, apart from His leading, by enlightened human intelligence or pre-science.

But the passages in the Acts of most solemn and sacred interest are perhaps those in which the Holy Spirit is seen in relation to the human will. For it is the strange prerogative of the human will that it can please or offend, can obey or resist, the Holy Spirit, who ever works in human hearts.

St. Stephen, at the end of his speech in the 7th chapter of the Acts of the Apostles, finds the secret of our Lord's rejection when “He came unto his own, and they that were his own received him not,” in the resistance of the Jewish nation and of its rulers to the Holy Spirit. “Ye stiffnecked,” he says, “and uncircumcised in heart and ears, ye do always resist the Holy Spirit : as your fathers did, so do ye.”

But it is the story of Ananias and Sapphira in the 5th chapter which exhibits the Personality and the Divinity of the Holy Spirit in the clearest light.

For St. Peter says to Ananias, “Why hath Satan filled thine heart to deceive the Holy Spirit . . .

¹ Acts xv. 28-29.

² Acts xx. 23.

³ Acts xxi. 11.

Thou hast not lied unto men but unto God "; and to his wife Sapphira afterwards, "How is it that ye have agreed together to tempt the Spirit of the Lord?" It is possible to resist an Influence, although resistance to a Person is more probable. But it is not possible to tell a lie except to a Person, or to tempt what is not a Person. And here the Person to whom the lie is told is expressly said to be God. Upon the Divinity of the Holy Spirit no words can be more critical or decisive than these.

In the Acts of the Apostles the revelation of the Holy Spirit is carried, not perhaps in dignity but in actuality, beyond the limits of the Gospels, and even of St. John's Gospel; for it is no longer prophetic but experimental. Some features of it indeed deserve a separate notice before it can be summarised as a whole.

(1) The personal action of the Holy Spirit overshadows the three great stages or departures in the primitive history of the Christian Church.

The descent of the Holy Spirit upon the Apostles at the day of Pentecost marked the birthday of universal Christianity.

The inspiration of the Holy Spirit initiated the appointment of St. Paul and St. Barnabas to the Apostleship of the Gentiles.

The co-operation of the Holy Spirit with the Apostolic body determined the conditions of Gentile membership in the Church.

There is, in fact, no great step taken in the development of the Christian Church within the limits of the Acts of the Apostles, but it is professedly taken under the influence and inspiration of

the Holy Spirit. Thus the Acts is the record of the Holy Spirit's energy in the Church. For what could be a clearer fulfilment of our Lord's prediction that if He were taken from the earth He would send the Holy Spirit upon the Apostles than the descent of that Holy Spirit at Pentecost? or what of His promise that the Holy Spirit should "teach them all things" and should "declare unto them the things that are to come," *i.e.* should reveal to them His will in the expansion of His Church, than the action taken by the Apostles, at the instance of the Holy Spirit, in regard to the admission of Gentile converts into the Church? It is probable that no difficulty which has vexed the Church of Christ in her long history was so arduous or anxious as the reconciliation of Jews and Gentiles within the same pale in the first Christian century; and here, where Divine guidance was so valuable and indispensable, it was afforded, as the Acts of the Apostles amply shows, by the indwelling and inspiring power of the Holy Spirit.

(2) The gift of the Holy Spirit belonged primarily to the Apostles, first collectively and then individually. Upon the Apostles He descended at Pentecost. By the Apostles the seven deacons were ordained at His bidding. To the Apostles He vouchsafed His illumination at the Council of Jerusalem. Individual Apostles, by the laying on of hands, could bestow the gift of the Holy Spirit upon converts, as St. Peter and St. John¹ in Samaria, and St. Paul² at Ephesus. Individual Apostles too, like St. Peter³ and St. Paul and Silas,⁴ received from time

¹ Acts viii. 17.

³ Acts x. 20; xi. 12.

² Acts xix. 6.

⁴ Acts xvi. 6-7.

to time, in a manner or manners not described, some direct intimation of the Holy Spirit's Will.

It seems, indeed, that the Apostles alone were not only the recipients but under God the givers of the Holy Spirit, and that they alone, or others only as being in company with them, were the immediate subjects of the Holy Spirit's counsel. How great was the ministerial or official dignity which an Apostle possessed in virtue of the Holy Spirit's Presence and Power within him is fully shown in the story of Ananias and Sapphira ; for the lie told to St. Peter is declared emphatically to be a lie against the Holy Spirit. But the gift of the Holy Spirit pervaded the whole Church. The prophets and teachers at Antioch were by Him directly inspired to the ordination of St. Paul and St. Barnabas.¹ It is expressly stated that the Holy Spirit "fell" (as the favourite phrase of St. Luke in the Acts is) upon Cornelius and his family,² upon the disciples at Antioch,³ upon the Gentile Christians everywhere.⁴ At the Council of Jerusalem it is St. Peter's chief argument against the subjection of converts among the Gentiles to the law of Moses that "God bare them witness, giving them the Holy Spirit, even as he did unto us ; and he made no difference between us and them, cleansing their hearts by faith."⁵

In the Acts of the Apostles, then, it is possible to perceive that atmosphere of the Holy Spirit which our Lord, as has been seen, designed to create in His Church. The Apostles act under the Holy Spirit's inspiration. The Church, as a whole, is

¹ Acts xiii. 2.

² Acts x. 44 ; xi. 15.

³ Acts xiii. 52.

⁴ Acts xv. 8.

⁵ Acts xv. 8-9.

fulfilled with the Holy Spirit's Presence. The Holy Spirit descends upon Christians after their baptism. The Holy Spirit inspires and energises their lives. The Holy Spirit invests with a sacred prerogative the presbyters and bishops of the Church.

(3) Although the gift of the Holy Spirit is mentioned frequently in the Acts of the Apostles, the nature of the gift is left in obscurity. If it were asked by what sign, or in what manner, one who possessed the Holy Spirit was distinguished from other men and women, the answer would not be entirely obvious. The distinction was probably so self-evident in the first Christian century as to need no explanation.

So far as the testimony of the Acts goes, the gift of the Holy Spirit seems, if not always, yet in some instances, to have inspired at least two such elements as would be commonly called supernatural. One of these was the power of speaking with tongues. It has already been argued that the power of speaking foreign languages was suddenly imparted to the Apostles on the day of Pentecost and remained with them continuously afterwards. It has been doubted whether the power was confined to the Apostles. In the narrative of St. Peter's visit to Cornelius, it is related that "the Holy Spirit fell on all them that heard the word. And they of the circumcision which believed were amazed, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit. For they heard them speak with tongues, and magnify God."¹ And,

¹ Acts x. 44-46.

again, it is related that when St. Paul laid his hands upon the disciples at Ephesus after their baptism "the Holy Spirit came on them: and they spake with tongues, and prophesied."¹ If it be assumed that the gift of tongues, as here recorded, is identical with the gift of tongues on the day of Pentecost, there is no escape from the conclusion that, as the Apostles themselves, so, too, their converts from time to time were endowed with the faculty of speaking languages other than their own. But a careful regard to St. Luke's language indicates a difference between the power of "speaking with tongues" and the power of "speaking with other tongues."² To "speak with tongues" is to utter the excited tones of spiritual enthusiasm. To "speak with other tongues" is to speak foreign languages. St. Paul, in his first Epistle to the Corinthians, where he treats in full detail of the gift of tongues, employs the phrase "to speak with tongues" or "to speak with a tongue" a great many times; but never in the sense of speaking a foreign language. The phrase "to speak with other tongues" does not occur there or elsewhere in his writings; but in his quotation from Isaiah, "By men of other tongues and other lips will I speak unto this people,"³ he refers to foreigners whose speech would be unintelligible. Upon the whole, it would seem, as St. Paul's Epistle suggests, that the gift of ecstatic utterance, which was honoured as a mark of spirituality, was common in the primitive Church; that it was habitually described as "speaking with a tongue" or "tongues," and

¹ Acts xix. 6.

² Acts xi. 4.

³ 1 Cor. xiv. 21.

that the addition of the single word "other" before "tongues" was the means of signifying the use of foreign languages.

The Apostles, then, on the day of Pentecost, under the influence of the Holy Spirit, spoke foreign languages. Their converts, also, under the influence of the Holy Spirit, spoke ecstatically. The two gifts are essentially disparate. But both alike were special gifts of the Holy Spirit; both alike were evidences of inspiration.

The other element in the Holy Spirit's Presence was prophecy. But prophecy, as is already known, was not necessarily predictive. It was forth-telling, not foretelling. But as what is told forth may be also told before the event which is so described, it follows that prophecy may be and has often been predictive. The prophesying¹ of the Ephesian disciples is associated with the gift of tongues; it was probably preaching; it was (as preaching still is) the positive declaration of God's Nature and His Will; but there is nothing to show that it was necessarily predictive. On the other hand, St. Paul² and Agabus,³ speaking with the authority of the Holy Spirit, indubitably predicted coming events, although not perhaps events which lay beyond the scope of ordinary human intelligence and imagination.

The gift of the Holy Spirit, however, is perhaps not most accurately understood in the Acts of the Apostles as implying this kind of endowment. There was a higher evidence of the Holy Spirit's action. St. Paul speaks of "the fruit of the Spirit"⁴ as

¹ Acts xix. 6.

³ Acts xxi. 11.

² Acts xx. 23.

⁴ Gal. v. 22-23.

"love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, temperance"; these were the true spiritual graces which the Holy Spirit bestowed. The fact is that it is difficult after nineteen Christian centuries to realise the full experience of one who, almost in the birthday of Christianity, became a Christian; for it was partly dependent upon the pagan society in which he lived. To him it was not less than a revolution; he passed not figuratively but literally "from darkness to light." He entered a new world. He breathed a purer air. He became another man. The liberty and the glory of the Gospel of Christ were to him overmastering realities.

So profound has been the effect of Christianity upon the civilised Western world that the worst deeds and words and symbols and thoughts of Greek paganism have been driven out of sight, if not out of mind. "It is a shame even to speak of those things which are done by them in secret."¹ But to one who passed from the worship of Isis or Aphrodite into the Church of Jesus Christ, and who learnt something of the mercy, the purity, the love, the spirituality of which He is the Author and Exemplar, there was little need to ask what the gifts of the Holy Spirit were; he had seen them and known them in others; he hoped to see them and know them in himself; for the spirit of Christians and of the Christian Church was none other than the Spirit of Christ.

It may be concluded, then, that the convert to the Church in Apostolic days, upon receiving the

¹ Eph. v. 12.

gift of the Holy Spirit, would become conscious in himself of new powers, which must have seemed to him supernatural—so widely different were they from all that he had experienced before—of the power of apprehending and expounding Holy Scripture, of inspired ecstatic utterance, and of insight into futurity ; but still more of a moral and spiritual elevation, of a fellowship in Christ which invested life with a novel significance and dignity. In the dark places of the earth the change from Hinduism, as in India, to Christianity is still to-day something so real, so vital, that it often visibly affects not the temper or spirit only but the look and bearing and demeanour of the converts. And so it must have been with the early converts who received the illuminating endowment of the Holy Spirit, and became new creatures in Christ.

(4) But the gift of the Holy Spirit cannot be fully or rightly apprehended unless it is considered in its relation to Holy Baptism.

There are decisive passages of the Acts of the Apostles which show that it was wholly distinct from the baptismal rite. For instance, it is recorded in the 8th chapter that at the preaching of Philip the deacon in Samaria the people, “both men and women, were baptized” ; but they did not in Baptism receive the Holy Spirit ; for “when the Apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John : who, when they were come down, prayed for them, that they might receive the Holy Spirit. (For as yet he was fallen upon none

of them; only they had been baptized into the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Spirit."¹ This passage, which is strictly typical, shows that in ordinary circumstances the gift of the Holy Spirit was—

(a) Bestowed subsequently to Baptism, but as a natural sequence to Baptism;

(b) Bestowed not by lay Christians, or even by deacons or presbyters, but by the Apostles themselves;

(c) Bestowed by them through the laying on of hands.

It answered, in fact, to Confirmation.

Everywhere in the Acts of the Apostles it is the Apostles themselves and no others through whom the Holy Spirit is given. The 13th chapter affords a striking illustration of this rule; for although the "prophets and teachers" at Antioch, who were not Apostles, were inspired by the Holy Spirit to consecrate St. Paul and St. Barnabas, and although they "laid hands on them" and so "sent them away," and although St. Paul and St. Barnabas "being sent forth by the Holy Spirit departed,"² there is no word which implies that the laying on of hands was in this instance the means of conferring the Holy Spirit. Through an Apostle, in fact, the gift of the Holy Spirit was bestowed; through a prophet or a teacher it was not. Even in the 10th chapter St. Peter is seen preaching, although not performing any ceremonial act, when "the Holy Spirit fell"³

¹ Verses 14-17.

² Verses 2-4.

³ Verse 44.

on Cornelius and his family. There is, in fact, no gift of the Holy Spirit without the presence and influence of an Apostle.

The gift was ordinarily, but not uniformly, bestowed by the imposition of hands. It was not so, or it is not stated to have been so, in the chapter just quoted. But elsewhere the spiritual gift and the ceremonial act go together.¹ In fact, the words of Simon Magus, "Give me also this power that on whomsoever I lay hands he may receive the Holy Spirit,"² sufficiently attest their intimate and necessary connection.

It is, however, in the chronological relation of the gift of the Holy Spirit to Baptism that the witness of the Acts of the Apostles is not altogether uniform. For while it was undoubtedly usual that the gift should follow and not precede Baptism, but should follow it speedily if not immediately, as was only natural where the converts were generally adults, the gift in one instance actually preceded Baptism. St. Peter, in the story of Cornelius, addresses the Jewish Christians, astonished as they were at the outpouring of the Holy Spirit upon the Gentiles, in these words: "Can any man forbid the water, that these should not be baptized, which have received the Holy Spirit as well as we?" And St. Luke adds, "He commanded them to be baptized in the name of Jesus Christ."³ St. Peter, in fact, uses the gift of the Holy Spirit, already bestowed as an argument, for the permissibility of Baptism. In the 19th chapter occurs an interesting narrative,

¹ Acts viii. 17; xix. 6.

² Acts viii. 19.

³ Acts x. 47-48.

which shows that the gift of the Holy Spirit was naturally associated by the Apostles with Baptism. For to the disciples at Ephesus St. Paul at once puts the question, "Did ye receive the Holy Spirit when ye believed?" *i.e.* at the time of your conversion or baptism, as the words, "Unto what, then, were ye baptized?" immediately indicate. These disciples, who had as yet received no baptism but John's, were now "baptized into the name of the Lord Jesus"; and their baptism was immediately followed by the laying on of St. Paul's hands and the gift of the Holy Spirit.

It would seem, indeed, that the special instance of Cornelius cannot be held to invalidate the general rule. The Acts of the Apostles shows that the gift of the Holy Spirit was an event distinct from and subsequent to Baptism; and although in the instance of Cornelius it preceded Baptism, the reversal of the accustomed order was felt by St. Peter to be so extraordinary as to constitute in itself an effective argument for Baptism.

How remarkable, then, is the actual correspondence between our Lord's valedictory address in St. John's Gospel and the operation of the Holy Spirit in the Acts of the Apostles! Our Lord gave His Apostles a promise that, after His Ascension, He would send the Holy Spirit, the Paraclete, from His Father upon them; and within a few days of His Ascension the Holy Spirit descended upon them in a mysterious and marvellous fashion, enlightening and informing them, nerving them with splendid courage, endowing them with wonderful gifts, revealing God's Will to them in difficulty and per-

plexity, and by their ministry diffusing His sacred influence in the hearts and consciences of individual Christians and through the body of the nascent Christian Church. He promised that the Holy Spirit should testify of Him; and it was the Holy Spirit's function to bear testimony to His Life, His Resurrection, and His Gospel. He promised that the Holy Spirit should remind His disciples of His words; and it was by the Holy Spirit that they were accredited as witnesses and preachers of His revelation. He promised that the Holy Spirit should declare to them the new order of society in the Church; and it was under the grace and guidance of the Holy Spirit that the Church was organised and developed. He promised that the Holy Spirit should convict the world in the matter of sin and of righteousness and of judgment; and the Acts of the Apostles supplies the first instances of this moral and spiritual conviction which the Holy Spirit has for more than eighteen centuries been working since then in the soul and conscience of humanity. Nay, there are in the Acts of the Apostles not a few expressions which are almost echoes of our Lord's own words.

"The Paraclete," says our Lord, "the spirit of truth, shall bear witness (*μαρτυρήσει*) of me: And ye also bear witness."¹

"We are witnesses (*μάρτυρες*)," say St. Peter and the Apostles generally, "of these things," *i.e.* of our Lord's Crucifixion and Ascension, "and so is also the Holy Spirit."²

¹ St. John xv. 26-27.

² Acts v. 32.

"I will pray the Father," says our Lord, "and he shall give you another Paraclete."¹

And St. Luke's account of the Church in Judea, Galilee, and Samaria, is that "walking in the fear of the Lord and in the comfort (*παρακλήσει*) of the Holy Spirit, it was multiplied."²

The Personality and Divinity of the Holy Spirit, implied in the valedictory address and expressed in the Baptismal formula, are truths essential to the understanding of His office, as delineated in the Acts of the Apostles, and especially in St. Peter's rebuke to Ananias and Sapphira in the 5th chapter.

So the Acts becomes a commentary upon the Gospels. It carries the revelation of the Holy Spirit a stage further, not indeed in itself, but in its interpretation and application. It shows what our Lord meant by the expediency of His departure, by the gift which He should send from heaven upon His disciples, by the indwelling Presence of the Holy Spirit. And it contains what may be called the first chapter in the age-long history of the Holy Spirit's operation, which shall continue and increase to the end of time.

It must be observed that in the Acts the energy of the Holy Spirit, while pre-eminently operative and influential in the Apostles, is yet diffused over the whole Church. It is not confined to an individual or an order. It is free and spontaneous as the wind. It is, as will appear still more plainly in the Epistles, the atmosphere in which the Church lives and moves and has her being.

What is, then, in brief, the testimony of the Acts

¹ St. John xiv. 16.

² Acts ix. 31.

of the Apostles to the Holy Spirit? It is that from the day when the Holy Spirit descended in fiery appearance upon the Apostles at Pentecost they possessed in themselves, both corporately and individually, His personal Presence, that they were the instruments by which it was given to others who were converted and baptized, that by it they were inspired, enlightened, counselled, guided, and sanctified, and that through it they were distinguished from the pagan world and elevated in thought and character towards Heaven.

But it is time to pass from the Acts to the Epistles of St. Paul. It has been the great good fortune of the Christian Church that her primitive history is written not only in the pages of the moderate and cautious writer who, even if he was not, and still more if he was, St. Luke, stood in an intimate relation to the Apostles, and especially to the foremost of them all; but also in a series of letters which express the sentiments of a vivid and penetrative human nature in a critical age. For the austere narrative of the historian is invested with personal life and reality in the writings—even the undisputed writings—of the Apostle Paul.

St. Paul occupied a unique position in regard to Christianity. He had not been an eye-witness of his Master's Life. He had not listened to his Master's teaching. Yet he knew and accepted and inculcated the whole general body of Christian doctrine. Not an article of his belief is there but it is sustained and supported, or at least allowed, by the Gospels. But he treated his belief philosophically.

He accepted the facts of it, but he made them the grounds of argument and inference ; he reasoned upon them ; he became, in fact, the author of a Theology. In St. Paul Christian experience came to the aid of Christian doctrine. In him culture appears as the interpreter and supporter of a Creed.

B. The Epistles of St. Paul.

The authority of his Epistles upon such a subject as the doctrine of the Holy Spirit may be considered in various ways. It may be treated chronologically, according as the doctrine gained clearness and definiteness in his later as compared with his earlier exegesis. Or it may be treated personally and locally, in reference to the Churches which he addressed, and their special conditions or difficulties or necessities. But neither of these methods is altogether easy ; nor is either wholly suitable to the present Essay. For the important inquiry in regard to the Holy Spirit is not what St. Paul said at a particular time or what he said to the members of a special Church, but what is the general scope or tenor of his doctrine.

It seems best, therefore, so far as possible, to tabulate the principles of his doctrine under certain comprehensive heads.

(1) The first of these will be the relation of the Holy Spirit of God to the human spirit.

This relation is so intimate in St. Paul's view that the two parties to it are at times apparently indistinguishable. In some passages of St. Paul's writings it is really difficult to determine whether he is speaking of the Divine Spirit or of the human,

or, to use more accurate language, of the Divine Spirit indwelling in the human or of the human spirit inspired by the Divine.

Properly, however, and originally, the two are distinct. On the one side is the Spirit of God, Divine and Eternal, one of the three ever-living Persons of the Blessed Trinity; on the other side is the human spirit, an element of every man's triune nature, and the supreme element, the element by which he is capable of apprehending God.

In St. Paul's writings, as elsewhere, the same Greek word (*πνεῦμα*) expresses both the Divine Spirit and the human. Nor is this the only evidence of union between them; for, as the human spirit ever aspires towards the Divine, so the Divine ever condescends to the human, and where they meet, there lies, as it were, a common ground in which both are participant and co-operate one with the other. But whether in a particular passage it is the Divine Spirit or the human that is primarily signified may often be doubtful. Expressions such as these occurring in various Epistles, "Jesus Christ our Lord . . . was . . . declared to be the Son of God with (or "in") power according to the spirit of holiness, by the resurrection from (or "of") the dead."¹ "There is therefore now no condemnation to them which are in Christ Jesus . . . who walk not after the flesh, but after the spirit."² "We have received not the spirit of the world, but the spirit which is of God."³ "The flesh lusteth against the spirit, and the spirit against the flesh: for these are contrary the one to the other: that ye may not do the things that ye

¹ Rom. i. 4.

² Rom. viii. 1-4.

³ 1 Cor. ii. 12.

would.”¹ “That the God of our Lord Jesus Christ . . . may give unto you a spirit of wisdom and revelation in the knowledge of him”² may with no unequal appropriateness be referred either to the Spirit of God or to the spirit of man.

There is, indeed, a sense in which the human spirit may be justly regarded as a part of the Divine. For that faculty by which man apprehends God is itself the gift of God. God in the creation “breathed into man’s nostrils the breath of life.”³ God “created man in his own image,”⁴ an image not physical, but moral and spiritual. There is what may be called a relationship of heredity between the Spirit of God and the spirit of man.

That this relationship possesses a supreme value in regard to the possibility of communion between God and man is a fact self-evident. It is in virtue of it that God reveals Himself to man. It is in virtue of it that man aspires to God.

But while the writers of the New Testament agree in recognising the affinity of the human spirit to the Divine, St. Paul alone sets it out in a true philosophical light. The two classical passages of his Epistles upon it are the 8th chapter of the Epistle to the Romans and the 2nd chapter of the First Epistle to the Corinthians.

In the former he argues that the Spirit of God acting upon the human spirit attests the Divine Sonship of Christians. “As many as are led by the Spirit of God, these are sons of God.”⁵ The Spirit is there called “the Spirit of adoption,”⁶ as being the

¹ Gal. v. 17.

⁴ Gen. i. 27.

² Eph. i. 17.

⁵ Rom. viii. 14.

³ Gen. ii. 7.

⁶ Rom. viii. 15.

author of the process by which Christians are, not indeed born, but by baptism adopted, into the family of God. It is in His strength or as living in Him that we cry "Abba, Father," as St. Paul says, not here only, but to the Galatians, "Because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father."¹ It is evident that St. Paul is thinking of Christians only, as he uses the word "saints,"² which is in his phraseology the regular word for all Christians. "The Spirit itself beareth witness with our spirit that we are children of God."³ These are mysterious words and marvellous; they transcend, if indeed they do not contradict, the common secular habit of thought; but they express a truth which to spiritual minds is truer than life, and inspires them and dominates them, and makes them all that they are or ever hope to be—the truth that, as man humbly and haltingly feels his way toward Heaven, a Hand reaches out from the darkness to guide him, a Voice Divine breathes in his ear, and a Love ineffable welcomes him as a son to the Presence and Blessing of God. St. Paul knew this truth so well as a personal reality that at the mere mention of it he breaks out into rapturous prophecy, "We are the children of God; and if children, then heirs; heirs of God and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified with him."⁴ Nor is there in all the life of man any ground of religious hope or faith so positive or lasting as the witness of the Divine Spirit to the spirits of His children. It is

¹ Gal. iv. 6.³ Rom. viii. 16.² Rom. viii. 27.⁴ Rom. viii. 17.

something independent of the various forms which religion in its long and chequered history may assume. It is an instinct and not an inference, an axiom of the soul, an experience so vivid and so vital as to defy criticism, an intuition, a revelation, a voice from Heaven, the sanctification of the poor present earthly life, the promise and earnest of immortality. It is because man is a spiritual being, because he is capable of spiritual knowledge and a spiritual life, that religion, which is the shrine of spirituality, can never die.

St. Paul, in writing to the Romans, specifies four points of the Holy Spirit's action upon the spirits of Christians, viz.—

(a) In adoption, *i.e.* in initiation into the Church, as it was by the Holy Spirit that our Lord Himself was consecrated at His Baptism.

(b) In testimony, as assuring human spirits of their Divine Sonship, welcoming and encouraging their aspirations after God, revealing God to them as their Father in Heaven.

(c) In intercession; for it is the Spirit, "who maketh intercession for us with groanings which cannot be uttered"; it is He who "maketh intercession for the saints according to the will of God."¹

(d) In guidance. To be "led by the Spirit of God" is to be a "son of God."² The Spirit leads or draws men to God.

Among these points, the first and the fourth do not lie beyond the conception of the Holy Spirit in the Gospels and in the Acts of the Apostles. The second and third belong to the philosophy, or, indeed,

¹ Rom. viii. 26, 27.

² Rom. viii. 14.

to the theology, of St. Paul. That the Holy Spirit, as He is the Author of the spiritual change by which in baptism the filial relation of man to God is fulfilled, should be the Guide of the spiritual life of which baptism is the inauguration, is no more than what His influence, as expressed by our Lord and exemplified by the Apostles, naturally suggests. But the thought of the Holy Spirit answering by His gracious sympathy to the spiritual longings and aspirations of the children of God upon earth is original; and yet, original as it is, it is no sooner stated than it is felt to be true, and anticipations of it, though few and faint, in writings secular or sacred which have been little noticed or apprehended, occur to the mind. But the intercessory action of the Holy Spirit, "with groanings which cannot be uttered," is a part of revelation; it could not be known or surmised or imagined by the mere unenlightened human intellect; it is a truth which can only be accepted because God Himself, through His Apostles, has declared it to be true. Yet what a hope it suggests of comfort, of sympathy, of communion between God and man!

One expression which St. Paul uses, "the first-fruits of the Spirit,"¹ is important to the understanding of his theology. Whatever spiritual endowment Christians possess upon earth, St. Paul looks upon it as a part and only a small part of the full grace of the Spirit which shall be theirs in Heaven. The Greek word (*ἀπαρχή*) translated "first-fruits" meant the first sheaf of the harvest which was offered to God under the Jewish law as a sign

¹ Rom. viii. 23.

or promise of the harvest in its fulness.¹ The Christians, then, to whom St. Paul wrote, enjoyed a measure of the Holy Spirit ; but in comparison with the full future measure which God should give them, it was no more than a single sheaf as compared with the riches of the harvest.

St. Paul, in two other Epistles, makes use of a different figure to express the same great truth. He speaks of "the earnest of the Spirit,"² or "the Holy Spirit of promise which is an earnest of our inheritance."³ An earnest is a part given in pledge for the whole, as when a clod of earth is handed by the vendor to the buyer at the sale of an estate. And here again the meaning of the figure is that Christians on earth enjoy no more than a part of their predestined spiritual heritage in Heaven.

But indeed the figure, whether of the "first-fruits" or of the "earnest," is entirely agreeable to St. Paul's theological conception of the present in relation to the future. The present is in his view a time of suffering, of impotency, of expectancy, but relieved by the hope of a better and brighter future. And it is so, not in man alone, but in the whole visible creation. "The whole creation groaneth and travaileth in pain together until now, and not only so, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves."⁴ But the agony is not despair. Christians, like the Creation itself, are "prisoners of hope."⁵ The creation looks forward, as if through its tears, to deliverance "from the bondage of corruption into

¹ Lev. xxiii. 10-11.

² 2 Cor. i. 22 ; v. 5.

³ Eph. i. 14.

⁴ Rom. viii. 22-23.

⁵ Zech. ix. 12.

the liberty of the glory of the children of God.”¹ “We ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body,”² *i.e.* waiting until the adoption, inaugurated by the Holy Spirit, shall be consummated by the ransom or redemption of our body at its resurrection. We “suffer with Christ, that we may be also glorified with him.”³ No grander conception of Man or Nature has been framed in human history than St. Paul’s; and he associates it with the central event, as he holds it to be, in the history of Nature as of Man—the Incarnation.

But St. Paul’s vision of futurity exceeds the scope of the present Essay. It is enough that of the saving hope by which the heart of man has been ever quickened and sanctified, the Holy Spirit is in St. Paul’s view the Author, for it is He who “beareth witness with our spirit that we are children of God.”⁴ The witness is twofold: the witness of the human spirit yearning for God as for its only true home, the witness of the Divine Spirit supplying and satisfying that yearning. And this witness is the deathless attestation of God’s being and of His relation to His children.

The other passage in which St. Paul draws out the affinity of the Divine Spirit to the human is the 2nd chapter of the First Epistle to the Corinthians.

Here St. Paul enters upon even higher ground than before. For the witness of the Spirit of God to the spirit of man is in some sense an experience common to all religious men—nay, even to all men.

¹ Rom. viii. 21.

³ Rom. viii. 17.

² Rom. viii. 23.

⁴ Rom. v. 16.

The desire for God, the restlessness apart from Him, the capacity for knowing Him, the felicity of possessing Him,—these are facts written upon the history of mankind.

Robert Burns was not a saint, but a deeply tried and often erring child of earth; yet in one of his letters he could write as follows :—

I do not remember, my dear Cunningham, that you and I ever talked on the subject of religion at all. I know some who laugh at it as the trick of the crafty Few to lead the undiscerning Many; or at the most as an uncertain obscurity, which mankind can never know anything of, and with which they are fools if they give themselves much to do. Nor would I quarrel with a man for his irreligion any more than I would for his want of a musical ear. I would regret that he was shut out from what, to me and to others, were such superlative sources of enjoyment. It is in this point of view, and for this reason, that I will deeply imbue the mind of every child of mine with religion. If my son should happen to be a man of feeling, sentiment, and taste, I shall thus add largely to his enjoyments. Let me flatter myself that this sweet little fellow, who is just now running about my desk, will be a man of a melting, ardent, glowing heart, and an imagination delighted with the painter and rapt with the poet. Let me figure him wandering out on a sweet evening to inhale the balmy gales and enjoy the growing luxuriance of the Spring, himself the while in the blooming youth of life. He looks around on all Nature, and through Nature up to Nature's God. His soul, by swift, delighting degrees, is rapt above this sublunary sphere until he can be silent no longer, and bursts out into the glorious enthusiasm of Thomson—

These as they change, Almighty Father, these
Are but the varied God. The rolling year
Is full of Thee,

and so on, in all the spirit and wisdom of that charming hymn. These are no ideal pleasures—they are real delights; and I ask what of the delights among the sons of men are superior, not to say equal, to them? And they have this precious vast addition—that conscious virtue stamps them for her own, and lays hold on them to bring herself into the presence of a witnessing, judging, and approving God.¹

But the revelation of the things which “eye saw not and ear heard not,” and which “entered not into the heart of man,” but which “God prepared for them that love him,”² transcends the experience of common men; it is the privilege of the saints of God. St. Paul could speak of it, because he had himself enjoyed it. “The man in Christ,” whom he knew “above fourteen years ago,”³ as he tells the Corinthians in his Second Epistle, can be no other than himself. His were the “visions and revelations of the Lord.” He it was who was “caught up even to the third heaven” or “into Paradise.” He it was who “heard unspeakable words which it is not lawful for a man to utter.”⁴ The ecstasy of which he was the subject was so intense that his mysterious “thorn (or “stake”) in the flesh” was sent, as he says, to “buffet” him, as a means of checking and humbling spiritual pride.

I know not why St. Paul’s spiritual rapture should be disbelieved. I know not why such raptures, when they have occurred in the lives of God’s saints in all the ages of Christian History—St. Jerome, St. Augustine, St. Francis of Assisi, St. Teresa, Luther, Bunyan, Eliot, Edward Irving—should be dis-

¹ *Letters*, cclx.

² 2 Cor. xii. 2.

³ 1 Cor. ii. 9.

⁴ 2 Cor. v. 4.

believed. They are as fully attested as any spiritual facts on earth. The spiritual nature reveals depths and heights that the world dreams not of. Mystery plays so great a part in life, and in the life of the spirit above all, that none is so foolish as he who sets an inevitable limit to the communion of man with his Maker.

But whatever view be taken as to St. Paul's account of his own "revelations," the passage in which he describes the condition of such revelations is equally important. They are experiences not future but present: "Unto us God revealed them through the Spirit."¹ Nor are these experiences St. Paul's alone; he says "unto us," and the plural pronoun, in contrast with the singular, which both precedes and follows it, shows that in using it he associates with himself the Christians, or some of them, at Corinth. Now, the revelation of which he here speaks—"the things" which "eye saw not and ear heard not," "the deep things of God," "the things" which God "prepared for them that love him"—these are not (as before) the simple intimations of divine affinity—not only the "witness of the Spirit with our spirit"—but the intuitions, the illuminations, the enthusiasms of the saints as they ascend into the very presence of God. It is in the biographies of the saints—in their confessions and reminiscences—that St. Paul's words find their verification. For in them is revealed a peace—a happiness—which the world could never know, which it is impotent to give or to take away.

¹ 1 Cor. ii. 10.

How many a time in Christian history and in what circumstances of isolation or distress or agony or despair the celestial vision has dawned upon the saints of God, this Essay is not the place to determine. Yet the vision itself and all the joy that it involves are the common benedictions of the Church of Christ. What must here be noticed is that St. Paul directly ascribes the vision to the energy of the Holy Spirit. In his theology the Holy Spirit is the Author of the revelation by which Christian souls are exalted to Heaven. "The Spirit searcheth all things, yea, the deep things of God." "Unto us God revealed them through the Spirit." "We received not the spirit of the world but the Spirit which is of God, that we might know the things that are freely given to us of God."¹

And as the Author of the revelation is the Holy Spirit, so the recipient can be none other than the spiritual man. St. Paul distinguishes two kinds of men—the natural (*ψυχικός*) man, *i.e.* the man of intellect, culture, sensibility, and the spiritual (*πνευματικός*) man, *i.e.* the man of high spiritual enlightenment. But the truth which the Spirit of God reveals, the spiritual man alone can apprehend. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: and he cannot know them, because they are spiritually judged (or "examined"). But he that is spiritual judgeth (or "examineth") all things."²

Here, then, is the same interaction as in the Epistle to the Romans, only upon a higher stage, between the Spirit of God and the spirit of man,

¹ 1 Cor. ii. 10-12.

² 1 Cor. ii. 14-15.

the one condescending to human ignorance and infirmity, the other reaching out after Divine grace and light. And this is the very mystery of human nature. For, when all is said, the ultimate eternal difference between man and man in respect of religion is not intellectual but spiritual. Where the spiritual faculty in man has been disciplined and strengthened, the Being of God, the Love of Christ, Heaven and Hell, the facts and laws and experiences of the spiritual life, become the truest of all truths. But where the spiritual life is starved or frozen, it can be no wonder that spiritual truths should come to seem dull and doubtful.

The affinity, then, of the Divine Spirit and the human spirit is the great truth which Christianity, if it did not originate, yet illustrated and enforced. Traces of it there are which appear in pagan and still more in Hebrew literature ; for the truth that man is made in the image of his Maker was suggested in many ways and at many times as the Spirit, "blowing where it listeth," touched human thought with a revelation of the Supreme ; but while our Lord revealed the Holy Spirit, St. Paul applied His revelation to human nature and the life of man and the needs and opportunities of the human soul.

And as there is nothing in humanity so important as that man should feel himself to be not of the earth, earthy, but of the Spirit, spiritual, and potentially, if not in reality, of the Heaven, heavenly, so the doctrine of the Divine Spirit and of the human spirit in relation to it is a constant safeguard against low or mean views of human nature or

human duty, a ceaseless inspiration to the pure and holy and divine life.

Here it may be asked, and indeed it is difficult to refrain from asking, In view of this general relation between the Divine Spirit and the human, what is the grace of Holy Baptism? is there a gift or a special gift of the Holy Spirit then? and, if so, how is it bestowed? how can it be recognised?

But the Baptism of our Lord is an answer to such questions. He received the Holy Spirit at His Baptism. Before His Baptism He had not been destitute of that Spirit. It was by the Spirit that He had been conceived, that He had increased "in favour with God and man."¹ But the descent of the Holy Spirit upon Him at Baptism marked a special endowment, and, as its sequel, an illumination, a consecration. And what the descent of the Holy Spirit was to our Lord at His Baptism and to the Apostles at the Pentecost, that in its measure is the gift of the Holy Spirit to every Christian person who is baptized. It is the initiation into a sacred life; it is the sanctification of spiritual powers; it is a new birth, a new energy, a new life.

(2) But after a consideration, however imperfect, of the Holy Spirit, as affecting the spirit, and therefore the life, of humankind, it is necessary to think of the Holy Spirit in relation to the Godhead. For the potency of which the Holy Spirit is the Author in the regeneration and inspiration of human nature depends upon His Personal Divinity.

The Personality of the Holy Spirit in St. Paul's

¹ St. Luke ii. 52.

view is proved by such an expression as "Grieve not the Holy Spirit of God,"¹ for if the parallel phrase, "Quench not the Spirit,"² may mean no more than opposition to an Influence, it is only a Person who can be "grieved" by human action. But it is proved more conclusively by the varied operations of which the Holy Spirit is said to be the Author or Inspirer, as will hereafter appear.

The Holy Spirit is called both "the Spirit of God"³ and "the Spirit of Jesus Christ";⁴ nay, in the same verse He is called both "the Spirit of God" and "the Spirit of Christ";⁵ He is called also "the Spirit of the Lord,"⁶ "the Spirit of him that raised up Jesus from the dead,"⁷ and "the Spirit of his (God's) Son."⁸ And if He is equally the Spirit of God and "the Spirit of Jesus Christ," it is a natural inference that He occupies the same relation to the Father and to the Son—a relation already indicated, as has been shown, in our Lord's valedictory address. For St. Paul says, "God sent forth the Spirit of his Son into our hearts,"⁹ associating the Holy Spirit alike with God and with the Son of God.

As our Lord could say, "God is (a) Spirit,"¹⁰ so St. Paul can say, "The Lord," *i.e.* Jesus Christ, "is the Spirit";¹¹ for "the Lord," in St. Paul's Epistles, is always He whom we call "the Lord"; and no sooner has he thus identified the Lord with the Spirit than he uses the distinct phrase, "the Spirit of the Lord." But if the Holy Spirit can be said to be both "the Lord" and "of the Lord," His

¹ Eph. iv. 30. ² 1 Thess. v. 17. ³ Rom. viii. 14; 1 Cor. ii. 11.

⁴ Phil. i. 19.

⁵ Rom. viii. 9.

⁶ 2 Cor. iii. 17.

⁷ Rom. viii. 11.

⁸ Gal. iv. 6.

⁹ Gal. iv. 6.

¹⁰ St. John iv. 24.

¹¹ 2 Cor. iii. 17.

relation to the Second Person in the Blessed Trinity is seen to be mysterious ; it demands, in fact, such an explanation as the ecclesiastical doctrine of the Trinity affords.

Yet the separate Being of the Holy Spirit is carefully indicated in relation not only to man but also to God. The following passages are significant: "He that searcheth the hearts knoweth what is the mind of the Spirit."¹ "The Spirit searcheth all things, yea, the deep things of God. For who among men knoweth the things of a man, save the spirit of the man which is in him? even so the things of God none knoweth, save the Spirit of God."²

In the first of these passages it is God the Searcher of hearts who is represented as knowing the mind or sense of the Spirit. In the second it is the Spirit who is represented as knowing the things of God. The two expressions are correlative and complementary. They signify the most intimate sympathy and union between God and the Spirit.

God and His Spirit are not distinct one from another, but distinguishable. As the spirit of a man is part of him, and yet, like his mind, may and frequently is regarded in separate relation to his whole being, so the Spirit of God stands in separate relation to God Himself. But whereas the relation of man to God is marred by human imperfection, the relation of the Spirit of God to God Himself is necessarily perfect in insight and sympathy and knowledge. God "knoweth the mind of the Spirit";

¹ Rom. viii. 27.

² 1 Cor. ii. 10-11.

He understands His intention and motive ; He approves His every action upon the heart or conscience of Humanity. The Spirit, too, " knoweth the deep things of God." No mystery is too profound for His intelligence ; and age by age, and century by century, He fulfils His revelation, and whatever He reveals accords with the sovereign purpose of God. And this perfection of sympathetic insight St. Paul illustrates, as his way is, by a reference to human nature. A man (he says) keeps no secret from his own spirit, from " the spirit which is in him." It is as though he would say that conscience knows the full truth of a man's nature and history ; it is possible to deceive other men, but to deceive ourselves is impossible. Similarly, the things of God may be unknown to man ; they may pass his comprehension ; but the Spirit of God knows them all. Thus it is in the revelation of the Holy Spirit, and only there, that St. Paul finds a guarantee for the gradual but ultimate attainment of the human spirit to Divine Truth.

It is evident that the character of the Holy Spirit as thus delineated bears upon one particular aspect of His ministry. In the language of St. John's Gospel the Holy Spirit is the Paraclete or Advocate of Man. In the language of the Epistle to the Romans, He is the Intercessor. Advocacy and Intercession are cognate ideas ; they naturally belong to the same Person. But according to St. Paul's teaching the efficacy of the Holy Spirit's Intercession depends upon His perfect sympathy with the Will of God. " He that searcheth the hearts knoweth what is the mind of the Spirit,

because he maketh intercession for the saints according to the will of God.”¹ Of that Divine Intercession of the Holy Spirit, of its groanings unutterable, of its harmony with God’s own will or God’s own nature, no explicit revelation is given in Holy Scripture. It is enough that, as Christians wage their painful warfare with sin, in such impotence that, as St. Paul says, “we know not how to pray as we ought,”² their broken, poor petitions, their half-hearted efforts after holiness are caught up, as it were, and laid at the foot of God’s throne, and recommended to His pity and favour by the twofold intercession of the Divine Son, “who is ever at the right hand of God,” and of the Divine Spirit, who pleads before God the cause of His erring, suffering children.

So true and sure in the Epistle to the Romans is the Apostolic estimate of human nature in its weakness and its glory, in its need of divine support, and in the supply of that need through the support given by the Holy Spirit.

But in the operation of the Holy Spirit upon humanity it is necessary to distinguish—

(a) The Godhead with which the Holy Spirit is one in essential Divinity.

(b) The Holy Spirit in relation to man, with all the perfectness of divine insight into the mind and will of God, but with an affinity not of condescension only, but of nature to the spirit of man.

(c) The human spirit, as itself related to the Divine, and by the Divine Spirit energised and enlightened, but a part of human nature, and yet the

¹ Rom. viii. 27.

² Rom. v. 26.

part by which man apprehends God, and places himself in relation to God.

Man is, in fact, enabled to co-operate with God in the reception and apprehension of the truths which the Holy Spirit reveals.

The Divinity of the Holy Spirit may be naturally inferred from the passages in which the intimacy of His relation to the Godhead is defined. For if He is a Person, and a Person who in Heaven sympathetically represents the needs and sorrows of humanity, and if He knows "the deep things of God," and if He is not only "the Spirit of the Lord," but "the Lord" Himself, no interpretation of His Being or Nature can be more exact than the familiar language of the Christian Creeds.

But the threefold benediction with which St. Paul closes his Second Epistle to the Corinthians is a singular evidence of his belief. "The grace of the Lord Jesus Christ, and the love of God, and the communion (or "fellowship") of the Holy Spirit be with you all." It has been already argued that St. Paul would not have conjoined in the same phrase the grace of Jesus Christ with the love of God—still less would he have placed it before the love of God, as in this passage—had he not been filled with a belief in the Divinity of Jesus Christ. As St. Athanasius¹ puts the point, "Nobody would pray to receive a blessing from God and the angels or from any other creature, nor would anybody say, 'May God and the angels give thee,' but from the Father and the Son, because of their oneness and the oneness of their giving." The same argument

¹ *Against the Arians*, iii. 12.

may be applied to the Holy Spirit. Had not St. Paul believed the Holy Spirit to share the prerogative of Divinity with the Father and the Son, he could not have put "the communion of the Holy Spirit" as a blessing equal to "the love of God" and "the grace of Jesus Christ." But that was his belief; and it is part of that common fundamental doctrine which was possessed everywhere throughout the Christian world in the first Christian century, and which makes the stronger and deeper impression upon candid minds, as it is not generally stated, if at all, in express language, but is implied, as it were, or assumed or taken for granted.

(3) Although the function of the Holy Spirit as the representative of God to the spirit of man, and as an influence upon human nature, has been now perhaps sufficiently explained, it remains to consider one particular fact to which St. Paul in his Epistles bears emphatic testimony, viz. the opposition between the Spirit and the flesh. Not that it is always easy to determine whether the "Spirit" which is opposed to the flesh in his Epistles is the Divine Spirit or the human. In such an expression as that of Galatians v. 17, "The flesh lusteth against the Spirit and the Spirit against the flesh," Bishop Lightfoot¹ understands by the Spirit the Divine Spirit, Dr. Swete² the human spirit, but the human spirit as "influenced by and so far identified with the Spirit of God."

The difference is not perhaps so great as it

¹ Note on Gal. v. 17.

² *Dictionary of the Bible*, art. "Holy Spirit."

appears ; for the close and constant interaction of the Spirit of God and the spirit of man is a prominent feature of St. Paul's doctrine, and it has been already in some measure examined. For the spirit of man may so fully submit itself to the Spirit of God that it becomes doubtful whether a particular action should be attributed to one or to the other.

But the Epistle to the Galatians is, as is well known, closely related in time and thought to the Epistle to the Romans ; and a comparison of the 5th chapter of the one Epistle with the 8th of the other would seem to prove that it is the Holy Spirit Himself, the Spirit of God, Who is opposed to the flesh. For in the 8th chapter of the Epistle to the Romans "the Spirit," "the Spirit of Christ," "the Spirit of life in Jesus Christ," "the Spirit of him that raised up Jesus from the dead," "the Spirit of adoption," are all phrases occurring indiscriminately and within the same argument ; and they all clearly signify the Holy Spirit. And "spiritual mindedness" (or, more properly, "the mind of the Spirit")¹ is the mind or temper of the Spirit of God.

"The mind of the Spirit," then, in relation to the human spirit is often checked, thwarted, and frustrated by "the mind of the flesh." "For the mind of the flesh is death ; but the mind of the Spirit is life and peace. Because the mind of the flesh is enmity against God, for it is not subject to the law of God, neither indeed can be ; and they that are in the flesh cannot please God."² Or, still more explicitly, "Walk by the Spirit, and ye shall not fulfil

¹ v. 6.

² Rom. viii. 6-8.

the lust of the flesh. For the flesh lusteth against the Spirit and the Spirit against the flesh ; for these are contrary the one to the other ; that ye may not do the things that ye would.”¹

The great enemy of our Lord, as St. John shows in his Gospel, was the world ; and the world is the sum of the cares, delights, attractions, interests, occupations, which lie outside the nature of man and divert him from God.

But the great enemy of the Holy Spirit is the flesh ; and the flesh is the sum of the appetites, desires, and inclinations which lie within the nature of man and oppose the Will of God.

The 9th Article of the Church of England speaks of “the lust of the flesh, called in Greek *phronema sarkos*, which some do expound the wisdom, some sensuality, some the affection, some the desire of the flesh ” ; and the definition, however cumbrous, is not incorrect, as it makes the lust of the flesh to consist in the internal solicitations which are in their nature disobedient to the Will of God.

It is the opposition of the Spirit and the flesh that creates the abiding pathos of human nature. Many writers, not only Christian but Pagan, have in one form or another given expression to it,—Plato especially in a famous image of his *Phaedrus*,² but none so vividly as St. Paul: “I find then a law that, when I would do good, evil is present with me (or, more literally, “I find then the law that to me, who would do good, evil is present”). For I delight in the law of God after the inward man : but I see a different law in my members warring

¹ Gal. v. 16-17.

² *Phaedrus*, p. 253.

against the law of my mind, and bringing me into captivity in (or "under") the law of sin which is in my members."¹

This antinomy is the experience of every man, and especially of every Christian. For in proportion as his ideal of life is high, he resents and regrets the lowering tendencies of the flesh. That they are of the flesh is certain; St. Paul uses the strange words "the body of this death."² Nor is it possible to doubt, upon the witness of human history, that there are two lives as different as darkness and light—the life of the flesh, material and sensual, enslaved to appetite, half-darkened, half-deadened, tending to disbelief and denial of Christ and Heaven and God; and the other, luminous and ethereal as the life of the angels, instinct with the thought and vision of God, enriched with divine blessing, the promise and witness of immortality. But the paradox of human nature is that the capacities for these two lives exist or may exist in one being. For they are wholly separate, wholly divergent. One is the condition of saints, the other of sinners. One is pleasing, the other repugnant, to the Will of God. One is terrestrial, the other celestial. One is ascendant into light, the other prone to darkness. In St. Paul's own language, the one is life, the other is not life, but death.³

And as the two lives are wholly different, so are their results. A memorable passage in the Epistle to the Galatians puts them thus: "The works of the flesh are manifest, which are these: fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, envyings, drunkenness, re-

¹ Rom. vii. 22-23.

² Rom. vii. 24.

³ Rom. viii. 6.

vellings, and such like. . . . But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, temperance (or "self-control")."¹ And in exact correspondence with the "works of the flesh" and the "fruit of the Spirit" shall be their ultimate penal or remunerative issues. "For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life."² For the Spirit alone possesses the principle of eternal life.

St. Paul regards the Holy Spirit as dwelling in man. "Ye are not in the flesh," he says, "but in the Spirit, if so be that the Spirit of God dwelleth in you."³ And again, "Know ye not that ye are a temple of God (or properly, "a shrine of God"), and that the Spirit of God dwelleth in you?"⁴ And from the indwelling Presence of the Holy Spirit he derives his most powerful argument for the sovereign virtue of purity. "Flee fornication. Every sin that a man doeth is without (*i.e.* "external to") the body; but he that committeth fornication sinneth against his own body. Or know ye not that your body is a temple (or "a shrine") of the Holy Spirit which is in you, which ye have from God."⁵

It cannot be wrong to connect this argument of St. Paul—the one most potent argument that human souls feel against impurity—with the epithet "Holy," which in Christian language has, since the Apostolic age, been instinctively attached to the Spirit of

¹ Gal. v. 20-22.

² Gal. vi. 8.

³ Rom. viii. 9.

⁴ I Cor. iii. 16.

⁵ I Cor. vi. 18-19.

God. He is Holy, and the author of all holiness ; and of holiness or sanctity the ground is purity.

Here, then, as ever in the economy of the Christian faith, a special need or difficulty is supplied by a special grace. In the flesh reside many ills, but the chief is impurity ; and in the battle with impurity the Holy Spirit, in virtue of His intrinsic holiness, is an invincible champion.

(4) But St. Paul's Epistles, apart from all special gifts and graces of the Spirit, bear witness to an atmosphere of the Spirit in which Christians live.

In the present Essay it has more than once appeared how close is the parallelism which the New Testament exhibits between the offices of our Lord and of the Holy Spirit. But a comparison of the phrases "in Christ" and "in the Spirit," as they occur in St. Paul's Epistles, will prove that the Christians of the first century began at their conversion to breathe a new air, and that in breathing it they could be said almost indifferently to live "in Christ" or "in the Spirit." The atmosphere of Christ, if it may be so called, is not now in question ; but the atmosphere of the Spirit demands some notice.

St. Paul, for example, can assert of himself that he "says the truth in Christ," but also in the same verse that his "conscience bears him witness in the Holy Spirit."¹ He can say to the Ephesians that "in the Lord," *i.e.* in Christ, they were "builded together for (or "into") an habitation of God in the Spirit."² He can say that he "commends himself as a minister of God," not only in sufferings

¹ Rom. ix. 1.

² Eph. ii. 22.

and virtues, nor only "in the word of truth" and "in the power of God," but also "in the Holy Spirit."¹ He can tell the Thessalonians that the Gospel came unto them "not in word only but also in power and in the Holy Spirit."² He can say to the Corinthians, "In one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit."³ He can bid the Galatians to "walk by the Spirit."⁴ He can speak to them of "living by the Spirit."⁴ He can taunt them with having "begun in the Spirit," and being afterwards "perfected in the flesh."⁵ He can urge the Ephesians "with all prayer and supplication to pray at all seasons in the Spirit."⁶ He can remind the Romans that "the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit."⁷ He can remind the Philippians that they and he "worship by the Spirit of God and glory in Christ Jesus."⁸ Of Titus and himself he can say that they walked "by the same Spirit";⁹ of Epaphras that he had declared the love of the Colossians "in the Spirit."¹⁰

It is unnecessary to multiply quotations. Enough has been done to prove that, according to St. Paul's view, every act, every ceremony, every relation of the primitive Church was sanctified by the Presence and Power of the Holy Spirit. It can hardly be doubted that, if a convert to Christianity in the first century had been asked, it is not improbable

¹ 2 Cor. vi. 6.² 1 Thess. i. 5.³ 1 Cor. xii. 13.⁴ Gal. v. 16-25.⁵ Gal. iii. 3.⁶ Eph. vi. 18.⁷ Rom. xiv. 17.⁸ Phil. iii. 3.⁹ 2 Cor. xii. 18.¹⁰ Col. i. 8.

that if a keen pagan observer of Christianity in the first century had been asked, what was the characteristic of the Christian Church as distinguished from the world without, the answer would have been—the spiritual atmosphere, or in other words, the atmosphere of the Holy Spirit.

But among the signs of the Holy Spirit's Presence in the Christian Church a special place belongs to "spiritual gifts." The classical passage of St. Paul's writings in regard to them is the 12th chapter of the First Epistle to the Corinthians. St. Paul there calls them properly "spiritual things," or "spiritualities" (τὰ πνευματικά), or otherwise "gifts" or "graces" (χαρίσματα). And although these "spiritual gifts" were specially prominent in the Church of Corinth, or for some reason demanded or deserved special notice there, he does not speak of them as though they were confined to that one Church. They were rather the common external manifestations of the Holy Spirit's Presence. "There are diversities of gifts, but the same Spirit."¹

The spiritual gifts, as St. Paul enumerates them, were in nature various, viz.—

(a) Spiritual insight, under such several heads as "the word of wisdom," "the word of knowledge," and "faith." By "wisdom" he probably means the meditative or reflective disposition, by "knowledge" the acute intuition into Divine things.

(b) Spiritual utterance, whether prophecy, *i.e.* preaching, or the ecstatic sounds which he describes as "tongues" or "kinds of tongues." That St. Paul does not mean the gift of speaking foreign

¹ 1 Cor. xii. 4.

languages appears plainly from the 14th chapter, and especially, as has been said, from the words in it: "He that speaketh in a tongue, speaketh not unto men but unto God: for no man understandeth; but in the Spirit he speaketh mysteries."¹

The "interpretation of tongues" may be regarded as a "gift," lying on the borderland between insight and utterance; as partaking in some degree of both; so, too, the "discerning (or "discrimination") of spirits," which was the necessary means of deciding the character and value of utterances professedly spiritual.

(c) Supernatural power, as in the act of "healing" or the "working of miracles" (literally "powers"); for the primitive Church undoubtedly claimed the gift of performing such deeds of mercy as were deemed to transcend the normal and regular capacities of human nature.

But it must be noticed that between one spiritual gift and another, between such gifts as in common language would be called natural and such as would be called supernatural, St. Paul makes no distinction of character. They were all gifts of the Holy Spirit, and as being such, they were all alike. "All these worketh the one and the self-same Spirit, dividing to each one severally even as he will."²

How exact, then, is the correspondence between the pictures of the Christian Church in the Acts of the Apostles and in St. Paul's Epistles! In both there is the same representation of a society taken out of the world, selected and sanctified, possessing

¹ 1 Cor. xiv. 2.

² 1 Cor. xii. 11.

its own distinctive features, exercising its own authoritative will, and enriched by the Holy Spirit of God with powers which made it unlike any body that the world had ever known or imagined.

(5) But upon the whole, St. Paul's account of the Holy Spirit's action is personal rather than collective. He considers it more in relation to individual Christians than to the Church. It is in the wonderful consciousness which every Christian man or woman really enjoyed of a new life that he discerns the essential witness to the Presence of the Holy Spirit.

It is necessary, then, to consider St. Paul's estimate of the special blessings derived from the Presence of the Holy Spirit in human hearts. Such a consideration will strikingly evince the all-pervasive influence of the Holy Spirit.

(a) First, then, it is the Holy Spirit who reveals the love of God for man. "The love of God hath been shed abroad in our hearts through the Holy Spirit, which was given unto us,"¹ *i.e.* given at our baptism.

(b) Again, the Holy Spirit is the author of faith in Jesus Christ. "I give you to understand that no man speaking in the Spirit of God saith, Jesus is anathema; and that no man can say Jesus is the Lord, but in the Holy Spirit."²

(c) It follows, naturally and immediately, in St. Paul's view, that the Holy Spirit is the giver of life; for where no sense of God's love, no faith in Christ exists, a man's state, as he conceives it, is not a life but a death. Accordingly, the phrase "the

¹ Rom. v. 5.

² 1 Cor. xii. 3.

Spirit of life" is his. And what its significance is he himself explains in the words, "There is therefore now no condemnation to them that are in Christ Jesus. For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death."¹

(*d*) The sympathetic action of the Divine Spirit on the human has been already in some measure elucidated. It is in the Spirit, says St. Paul, that Christians draw near to God. "Through Christ we both," *i.e.* both Jews and Gentiles, "have our access in one Spirit unto the Father."²

(*e*) The Holy Spirit inspires joy even in the midst of earthly sorrows. "Ye became imitators of us and of the Lord," says St. Paul to the Thessalonians, "having received the word in much affliction with joy of the Holy Spirit."³

(*f*) He inspires not joy alone, but peace and hope. "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope in the power of the Holy Spirit."⁴

(*g*) By His indwelling Presence He gives the Christian a firm and constant hold upon Divine Truth. Thus St. Paul says to Timothy, "That good thing which was committed unto thee guard through the Holy Spirit which dwelleth in us."⁵

(*h*) He imparts strength in the hour of spiritual need. "For this cause," says St. Paul to the Ephesians, "I bow my knees unto the Father. . . . That he would grant unto you according to the riches of his glory, that ye may be strengthened

¹ Rom. viii. 1-2.

² Eph. ii. 18.

³ 1 Thess. i. 5.

⁴ Rom. xv. 13.

⁵ 2 Tim. i. 14.

with power through his Spirit in the inward man."¹

(i) He is the Guide of all "the sons of God"; for they all are "led by the Spirit of God."²

(j) He is the Author of sanctification. How indeed should He, as the Holy Spirit, not inspire holiness? Thus to the Thessalonians St. Paul writes, "God chose you from the beginning (or perhaps "as first-fruits") unto salvation in sanctification of the Spirit and belief of the truth";³ to the Corinthians, in contrasting the many dark sins of their heathen days with the purity of the Gospel of Christ, "Such were some of you; but ye were washed (literally "ye washed yourselves"), but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God";⁴ to the Romans, where he tells them how he had been selected by God's grace to be the Apostle of the Gentiles, "that the offering up of the Gentiles might be made acceptable, being sanctified by the Holy Spirit."⁵

(k) He is the Author, too, of regeneration and renewing, *i.e.* of the new life and of the energy by which it is continually sustained; for "God our Saviour . . . according to his mercy saved us through the washing (or "laver") of regeneration and renewing of the Holy Spirit"⁶—an expression which shows the Apostolic belief in the efficacious action of the Holy Spirit at baptism.

(l) He is the Source of that spiritual renovation

¹ Eph. iii. 14-16

² Rom. viii. 14.

³ 2 Thess. ii. 13.

⁴ 1 Cor. vi. 11.

⁵ Rom. xv. 16.

⁶ Titus iii. 5. See Mason, *The Relation of Confirmation to Baptism*, pp. 46-49.

which is, in St. Paul's language, a transformation "from glory to glory" into Christ's image "as from the Lord the Spirit";¹ for "where the Spirit of the Lord is, there is liberty,"² *i.e.* the liberty of gazing upon the glory of Christ.

(*m*) It is through the grace of the Holy Spirit that Christians are enabled "by faith to wait for the hope of righteousness."³ Such patience, such fidelity is His gift.

(*n*) For the Holy Spirit in St. Paul's significant figure is like a seal by which God has stamped and assured His people as His own. "God sealed us," he says, "and gave the earnest of the Spirit in our hearts";⁴ and still more explicitly, "Ye were sealed" in Christ "with the Holy Spirit of promise";⁵ and again pathetically, "Grieve not the holy Spirit of God, in whom ye were sealed unto the day of redemption."⁶

Such is a general, although inadequate, sketch of the many forms in which the energy of the Holy Spirit asserts its elevating and sanctifying influence upon the lives of individual Christians. It remains to mention two or three special instances of that energy in the life or teaching of St. Paul himself.

(*o*) St. Paul claims at times, though not indeed uniformly, the direct inspiration of the Holy Spirit for his words. "The Spirit," he writes, "saith expressly that in later times some shall fall away from the faith,"⁷ but perhaps not in reference to himself. In regard to the matrimonial state, and especially to the remarriage of widows, he gives his own

¹ 2 Cor. iii. 18.

² 2 Cor. iii. 17.

³ Gal. v. 5.

⁴ 2 Cor. i. 22.

⁵ Eph. i. 13.

⁶ Eph. iv. 30.

⁷ 1 Tim. iv. 1.

"judgment," but as subject to the proviso, "I think that I also have the Spirit of God;"¹ and the inference is natural that, if he spoke doubtfully in this instance of the Holy Spirit's Presence, he felt in general no such doubt, or he would have expressed it. It is in the same conviction that he can assert his revelation to be given "not in words which man's wisdom teacheth, but which the Spirit teacheth."²

(*p*) As the substance, so the manner of St. Paul's teaching was dependent for its force upon the power of the Holy Spirit. "My speech," he says, "and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power."³ In other words, the Holy Spirit demonstrated by His power the truth of the Gospel which St. Paul proclaimed.

(*q*) St. Paul claims for himself and for all the Apostles not only the inspiration but the revelation of the Holy Spirit. "The mystery of Christ," he says, "in other generations was not made known unto the sons of men," but now "it hath been revealed unto his holy apostles and prophets in the Spirit."⁴

(*r*) Nor does he shrink from speaking of the things which Christ had wrought through him to effect the obedience of the Gentiles, "in the power of signs and wonders, in the power of the Holy Spirit,"⁵ where the parallelism of the two last clauses may imply the operation of the Holy Spirit in the "signs and wonders," *i.e.* the miracles, whether

¹ 1 Cor. vii. 40.

² 1 Cor. ii. 13.

³ 1 Cor. ii. 4.

⁴ Eph. iii. 5.

⁵ Rom. xv. 19.

physical or spiritual, which had marked St. Paul's extraordinary missionary career.

(*ς*) And finally he addresses his Corinthian converts in language most tender and most touching, and in that language associates the Holy Spirit with their special relation of obedience and duty to himself: "Ye are our Epistle, written in our hearts, known and read (*γνωσκομένη καὶ ἀναγνωσκομένη*) of all men: being made manifest that ye are an epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in tables that are hearts of flesh."¹

It has been said that St. Paul's view of the Holy Spirit is rather personal than collective, having reference rather to individual Christians than to the Church. But in one remarkable passage he bases an appeal for unity upon the relation of the Holy Spirit to the Church.

(*τ*) To the Ephesians he writes as "the prisoner of (or "in") the Lord," entreating them to walk worthily of their vocation, "giving diligence to keep the unity of the Spirit in the bond of peace." "There is one body," he adds, "and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all."² To preserve in the Church the unity which the Holy Spirit affords, is the thought suggested as the motive for peace among Christians.

(*υ*) But if the Spirit is regarded as uniting Christians in peace among themselves, it is not less true

¹ 2 Cor. iii. 2-3.

² Eph. iv. 3-4.

that He arms them for the war against their enemies. "The sword of the Spirit which is the word of God" (ῥῆμα Θεοῦ) is a part of that "whole armour of God" which St. Paul exhorts his Christian converts to assume, that they may be "able to withstand in the evil day, and having done all, to stand."¹ Nor is it here alone that the figure of the sword occurs; for the author of the Epistle to the Hebrews describes "the word of God" (ὁ λόγος τοῦ Θεοῦ) as "living and active, and sharper than any two-edged sword, piercing even to the dividing of soul and spirit, and of both joints and marrow."² The figure is not entirely perspicuous, but it would seem that, as a warrior cleaves his way through his enemies in physical warfare with his good sword, so in the warfare of the soul does the Christian with the sword of the Spirit, i.e. with the word of God.

(w) Finally, as the Spirit is so powerful in action, so prolific of good, so terrible against evil, there can be no wonder that He should be called the gift of God. "He that rejecteth, rejecteth not man but God, who giveth his holy Spirit unto you."³

With these words, with this conception, the picture of the Holy Spirit's influence upon primitive Christianity in St. Paul's Epistles is complete.

As in the Acts of the Apostles, so in the Epistles the presence of the Holy Spirit is a simple axiom of Christian belief. It is not a subject of evidence or argument or demonstration; it is what everybody assumes to be the truth. And the assumption is the more impressive in the Epistles, as St. Paul, un-

¹ Eph. vi. 13-17.

² iv. 12.

³ 1 Thess. iv. 8.

like St. Luke, gives no account of the Holy Spirit's descent upon the Apostles at Pentecost ; and yet of the Holy Spirit's Presence and Influence he is as fully assured as if he had himself received the Pentecostal blessing.

The particular aspect in which St. Paul views the operation of the Holy Spirit upon the Church collectively, is that of the "spiritual gifts." For he teaches that these "gifts" were the privilege or endowment of the Church ; they were found in her, and not found, or only some of them were found, and they in far less degree, outside her ; they were distinctive of her character and *ethos* ; they might be spiritual or moral, supernatural (as men use the word) or else natural ; but, whatever they were, and however they were manifested, they or the sum of them constituted the distinctive spiritual life of the Church.

St. Paul exhibits, in occasional phrases, his agreement with the general Apostolic view of the Holy Spirit's office. He speaks of the "promise of the Spirit,"¹ or again of the "Holy Spirit of promise" ;² but what was the "promise" if it was not that which is contained in our Lord's own words ? He addresses his converts as having "received the Spirit,"³ and as having received it from One who "supplieth to you the Holy Spirit and worketh miracles among (or "in") you,"⁴ *i.e.* from God. The Holy Spirit in St. Paul's view actuated all human life. He is the Spirit of God, nay, of the Lord, and He is the Lord. He is so intimate with

¹ Gal. iii. 14.

³ Gal. iii. 2.

² Eph. i. 13.

⁴ Gal. v. 5.

God as to know and reveal His most secret truth ; He teaches, informs, and inspires the minds of men in the Christian Church ; He imparts spiritual gifts ; He is the author of the virtues or graces by which Christians are distinguished from the world ; He illumines and consecrates the sons of God ; He strengthens them on earth ; He pleads for them as their advocate in Heaven.

Apart from details, then, in which a difference of stress or emphasis is sure to occur among independent authorities, the vivid and large conception of the Holy Spirit as a Divine Being whose influence upon individual Christians, and upon the Church as a whole, is seen in illumination, consecration, and charity is common in greater or less degree to all the writings of the New Testament, but nowhere is it more vividly expressed or more keenly realised than in the Epistles of St. Paul.

C. There remain, however, certain writings apart from St. Paul's Epistles and the Acts of the Apostles, and these it becomes necessary to consider. They do not indeed much enlarge the Scriptural view of the Holy Spirit in relation either to God or to man, yet they strengthen the convergent testimony of the whole New Testament to the doctrine of the Holy Spirit's abiding Presence and Influence.

(a) The author of the Epistle to the Hebrews, for example, sanctions belief in the gift of the Holy Spirit to Christians at their baptism by the words, "As touching those who were once enlightened" (*φωτισθέντας*, a word associated in Christian theology with baptism), "and tasted of the heavenly gift, and

were made partakers of the Holy Spirit,"¹ where the phrase "partakers of the Holy Spirit" is not indeed St. Paul's, but the idea underlying it is essentially his. For the reception of the Holy Spirit and participation in the Holy Spirit come to the same thing; it began among the Christians of the first century, as ever afterwards, at a certain epoch, and that epoch was their baptism.

(b) More than once the author of the Epistle to the Hebrews quotes the Old Testament in a way which shows his sense of its divine inspiration, *e.g.* in the phrases, "The Holy Spirit saith,"² "The Holy Spirit this signifying,"³ or, "Whereof the Holy Spirit beareth witness to us."⁴ St. Paul does not so quote it; he does not cite it as the direct word of the Holy Spirit. He prefers in speaking of it to use such phrases as, "The Scripture saith," or indefinitely, "He saith," meaning God; and yet his treatment of Holy Scripture as authoritative shows that he, as much as any Apostle or author of the first century, would have acknowledged the truth set out in the Second Epistle of St. Peter, that "men spake from God, being moved by the Holy Spirit."⁵

St. Peter, indeed, in his First Epistle, speaks expressly of "the Spirit of Christ" in the prophets of old as testifying to them "beforehand the sufferings of (or, properly, "tending to" or "regarding") Christ, and the glories that shall follow them."⁶

(c) It is in precise accordance with the Acts

¹ vi. 4.

⁴ x. 15.

² iii. 7.

⁵ i. 21.

³ ix. 8.

⁶ i. 11.

of the Apostles and with St. Paul's Epistles that the author of the Epistle to the Hebrews describes the origin of Christianity: "How shall we escape if we neglect so great salvation? which, having at the first been spoken through the Lord, was confirmed unto us by them that heard; God also bearing witness with them both by signs and wonders and by manifold powers, and by gifts (literally "distributions") of the Holy Spirit, according to his own will."¹

St. Peter speaks of the descent of the Holy Spirit upon the Apostles in the words, "These things which now have been announced unto you through them that preached the Gospel unto you with (or "in") the Holy Spirit sent forth from heaven."²

(d). The energy of the Holy Spirit upon our Lord at His Resurrection has already been noticed as a probable element in St. Paul's teaching.³ But in the Epistle to the Hebrews it is represented as the source or means of His immaculate self-oblation: "The blood of Christ, who through the eternal Spirit offered himself without blemish unto God."⁴

(e) St. Peter, in his First Epistle, consoles the Christians in the stress or prospect of persecution by the words, "If ye are reproached for (or "in") the name of Christ, blessed are ye; because the Spirit of glory and the Spirit of God resteth upon you,"⁵ the Spirit of God being, as he clearly implies, the Spirit of glory.

¹ ii. 3-4.

⁴ ix. 14.

² I Pet. i. 12

³ Rom. i. 4.
⁵ iv. 14.

(*f*) It is a remarkable instance of the common property of belief (as I have called it) belonging to all Christians in the first century of the Church that the Epistle of St. Jude, brief as it is, should yet contain a twofold recognition of the Holy Spirit as a gift denied to the natural or unspiritual and lustful, but as the very atmosphere of Christian prayer.

In the Epistles of St. John, or at least in the First Epistle, and in the Revelation the Holy Spirit appears in the same office as elsewhere, but with a singularly vivid appreciation of His personal influence.

(*g*) He is the assurance of the Divine Presence in the hearts of believers: "Hereby we know that he (God) abideth in us by (or "from") the Spirit which he gave us";¹ or again, "Hereby know we that we abide in him (God) and he in us, because he hath given us of (or "from") his Spirit."²

(*h*) He is the witness to the Divine Son, according to the Son's own prophecy: "It is the Spirit that beareth witness, because the Spirit is the truth."³ But He is not the only witness, for "there are three who bear witness, the Spirit and the water and the blood."⁴ St. John's Gospel affords the clue to the meaning of the Epistle, viz. that the Holy Spirit as a living power, and the water in Holy Baptism, and the blood or sacrifice of which Holy Communion is the memorial and the symbol, are the evidences upon which the faith of Christ depends.

It is the confession of the Incarnation which is

¹ 1 St. John iii. 24.

³ 1 St. John v. 7.

² 1 St. John iv. 13.

⁴ 1 St. John v. 8.

the proof of the Holy Spirit's Presence: "Hereby know ye the Spirit of God: every spirit which confesseth that Jesus Christ is come in the flesh is of (or "from") God."¹

St. John, it would seem, among the Apostles caught up, with peculiar eagerness, the idea of the Holy Spirit's testimony to our Lord. It was not a testimony in the past, but in the present. It produced a present personal realisation of His authority, His sanctity, His Divinity. St. Paul and St. John are at one in their estimate of the Holy Spirit's testimony to our Lord. "No man," says the one, "can say Jesus is Lord but in the Holy Spirit."² "It is the Spirit," says the other, "that beareth witness, because the Spirit is the truth."³ As the repudiation of our Lord's Messiahship, in such a form as to call His works the works of Satan, is the unpardonable sin, or the sin against the Holy Spirit, so the acknowledgment of His Messiahship in simplicity and sincerity is itself the work of the Holy Spirit's influence. In this belief it was natural that St. John, the most spiritually-minded perhaps of the Apostles, should cultivate in himself and in his pupils the sense of the Spirit, as a proof, against which the waves of doubt or sin must ever beat in vain, that Jesus Christ, whose gift that Holy Spirit was, was the Son of God.

In the doctrine of the Holy Spirit, as in many other points, the Revelation marks the climax of Christian truth.

(i) The phrase "to be in the Spirit" occurs more

¹ 1 St. John iv. 2.

² 1 Cor. xii. 3.

³ 1 St. John v. 7.

than once. It occurs in the proem of the apocalyptic vision: "I was in the Spirit (or "I had come to be in the Spirit") on the Lord's day,"¹ as if the spiritual atmosphere in which the saint lived was somehow clearer on the day now first called "the Lord's day" than at any other time. It occurs again at the opening of the door in heaven, when the vision assumed, as it were, a higher and holier character: "Immediately I was (or "I came to be") in the Spirit."² Twice, too, it occurs in a phrase which seems to recall the language of Ezekiel: "He carried me away in the Spirit into a wilderness."³ "He carried me away in the Spirit to a mountain great and high."⁴ But in all these passages it is the atmosphere of the Holy Spirit which is essential to the vision. As in the experience of Christians throughout many centuries, and pre-eminently of St. Paul himself, it is spirituality which is the condition of such high revelation as God vouchsafes to the elect children upon earth, so the same spirituality, only intensified, is the condition by which alone, as it seems, the Apostle of the Revelation could learn the secret of heaven and earth and "things to come."

(j) The voice of the Spirit, too, is heard in prophetic utterance. From Him issue the messages to the seven Churches. "He that hath an ear, let him hear what the Spirit saith to the Churches." The Holy Spirit is one; but His operation is sevenfold; and "the seven Spirits which are before the throne" of God represent in personal direct activity the sevenfold gift of the Holy Spirit within the Church.

¹ i. 10.² iv. 2.³ xvii. 3.⁴ xxi. 10.

It is not to the universal Church that the Spirit speaks here, but to individual Churches. He adapts His warning or His exhortation to the need of each. For in each individual Church the Spirit of the Church Catholic assumes a special form or energy; in each He asserts His sacred beneficent influence under conditions of time or place or circumstance.

(*k*) But the mission of the Holy Spirit is not the less general. For in the end of the Revelation He is associated with the Bride, who is the Church Catholic, in anticipation of the Divine Bridegroom's return to the earth which He has left. "The Spirit and the bride say, Come. And he that heareth let him say, Come."¹

So the first scene of the Bible is the brooding of the Spirit of God upon the dim and formless waters before Creation was. And its last scene is the waiting of the same Spirit for the birthday of a new heaven and a new earth.

But in the end the Spirit is not alone; the Bride—the Church—is also there. To create that Church has been the object of Divine Love. Towards it tend the Incarnation, the Redemption, the Resurrection and Ascension of our Lord, the Descent and abiding Presence of the Holy Spirit. The Holy Spirit is the conscience of the Church. The Church is the home of the Holy Spirit. And when the Bridegroom shall come again in glory and majesty, then shall "the creation be delivered from the bondage of corruption into the liberty of the glory of the children of God."²

¹ xxii. 17.

² Rom. viii. 21.

Thus the New Testament prepares the way for the language of the Christian Creed: "I believe in the Holy Ghost: the Holy Catholic Church."

And here the present survey of Scriptural teaching in regard to the Holy Spirit may conclude.

CHAPTER IV

THE REVELATION IN THE FATHERS

TO one who, in his survey of such a doctrine as that of the Holy Spirit, passes from the Bible to the writings of the Apostolic and sub-Apostolic Fathers, the questions of highest importance and interest which present themselves are, whether the Fathers entertain the same faith as the Scriptural writers in the Being and Office of the Holy Spirit, whether they conceive His influence as exercised in the same manner and degree and over the same individuals or the same body, *i.e.* the Church, and, perhaps, especially, whether they feel themselves to be in the same way the subjects of His inspiration in their lives or characters or utterances. For there is such a tendency to look upon the Bible as a thing in itself and upon its authors as different and differently moved from every one else, that it is necessary to be in the highest degree careful and honest with one's self in appraising the testimony of writers outside the Bible to the Holy Spirit's influence. Yet it is doubtful if any spiritual gift enjoyed by the Apostles, unless it be the gift of speaking foreign languages, is wholly lacking in

the Fathers of the second and third Christian centuries.

The testimony of the Apostolic Fathers to the doctrine of the Holy Spirit.

It is evident that the testimony may vary a good deal in degree. The testimony to certain aspects of the Holy Spirit's nature or energy may be frequent and habitual ; it may be a commonplace among the Fathers, as being something in which they are all of one mind ; it may be expressed in many different passages of their different writings ; it may be explicit or indirect, or it may be cumulative ; but, whatever its character is, it represents a settled body of positive, definite opinion in the Christian Church. And on the other hand it may be only sporadic testimony, as occurring in some particular writing or writings of a single author, and, as such, although it is orthodox, it may represent an individual belief or experience or induction, but nothing like a consentient doctrine of the Church.

Now, upon the whole, the doctrine of the Holy Spirit passes from the Bible into the history of the Christian Church with singularly little variation or modification. It is the same doctrine, interpreted, perhaps, under some new light or accommodated to new circumstances, yet not a discovery, not a novelty, but what Jesus Christ and His Apostles after Him expressly taught. As there is no divorce in respect of the doctrine of the Holy Spirit between the Gospels and the Acts of the Apostles or the Epistles, so there is none between the New Testament and the writings of the Apostolic Fathers.

The points of general assertion or assent in regard to the doctrine among the Apostolic Fathers seem to be these :—

(a) The Personality of the Holy Spirit.

The Holy Spirit was operative in our Lord's conception. "Our God, Jesus the Christ," says St. Ignatius, "was conceived by Mary according to a dispensation, of the seed of David on the one hand, but of the Holy Spirit on the other."¹

He is active in the preparation of human hearts for the reception of God or of Christ, as is stated in two parallel passages of the *Didache*² and of the so-called *Epistle of Barnabas*³: "Thou shalt not command thy slave or thine handmaid, who set their hope upon the same God, in thy bitterness, lest perchance they cease to fear the God who is over both; for He cometh not to call (men) with respect of person, but He cometh unto those whom the Spirit prepared."

In the *Shepherd of Hermas* the phrases, "to afflict the Holy Spirit who dwelleth in thee,"⁴ and "to grieve the Holy Spirit who was a cheerful spirit when given to the man,"⁵ are clearly Scriptural in their origin, although the former departs from the actual language of Scripture, and the latter is marred by a strange addition to Scriptural teaching. So, too, are the words, "If thou defile thy flesh, thou shalt defile the Holy Spirit also."⁶ So, too, is the thought of the Spirit's "intercession"⁷ and

¹ *Epistle to the Ephesians*, § 18.

² § 4.

³ § 19.

⁴ Mandate x. 2.

⁵ Mandate x. 3.

⁶ Parable v. 7. Compare 1 Cor. vi. 19.

⁷ Mandate x. 2, μήποτε ἐντεύξηται. Compare Rom. viii. 26, 27.

the language expressing it, even if it is intercession not for but against man that is there signified. In the *Shepherd*, again, when it is said that the Holy Spirit "endureth not sadness or constraint,"¹ according to an idea of which the author seems to be fond, or that He "needeth not to be consulted ; but having the power of the deity, speaketh all things of Himself,"² or that "He speaketh not when a man wisheth (Him) to speak,"³ the language, however it may be strained, is such as leaves no room for uncertainty as to the writer's belief in the Holy Spirit's Personality.

(b) The Personality leads to the Divinity of the Holy Spirit. Of this as a doctrine universally held by the primitive Church no proof can be stronger than the enumeration of the Three Co-ordinate Persons in the Sacred Trinity, and all the more if they are enumerated without any such word of explanation as would suggest the existence of a doubt in the writer's mind as to the doctrine or his own interpretation of it.

Thus St. Clement of Rome says, "As God liveth, and the Lord Jesus Christ liveth, and the Holy Spirit, who are the faith and the hope of the elect" ;⁴ and again, "Have we not one God and one Christ and one Spirit of Grace who was poured out upon us?"⁵ St. Ignatius, in his *Epistle to the Magnesians*, says, "Do your diligence to be confirmed in the decrees of the Lord and the Apostles, that ye may be prospered on your way in all that ye do in flesh and spirit, in faith and love, in the Son and the

¹ Mandate x. 2, 3.

² Mandate xi. 5.

³ Mandate xi. 8.

⁴ *Epistle to the Corinthians*, § 58.

⁵ § 46.

Father and in the Holy Spirit.”¹ In the *Epistle of the Church of Smyrna*, upon the martyrdom of St. Polycarp, it is told how his last words were: “I praise Thee (O God), I bless Thee, I glorify Thee through the eternal and heavenly High-Priest, Jesus Christ Thy beloved Son, through Whom to Thee, with Him and the Holy Spirit, be (the) glory both now (and ever) and for the ages to come”;² and the subscription to the *Epistle* in the name of Pionius concludes as follows: “That the Lord Jesus Christ may gather me also with His elect into His heavenly kingdom, to Whom with the Father and the Holy Spirit be the glory unto the ages of ages.”³

Upon the subject of baptism the *Didache* is perfectly explicit in its reference to the Threefold Name of the Sacred Trinity. “As for baptism, baptize ye in this manner. Having first recited all these things, baptize into the Name of the Father and of the Son and of the Holy Spirit in living (*i.e.* “running”) water.”⁴ St. Jerome expressed the faith and practice of the Church in the well-known words, “Non arbitror quemquam tam vecordem atque insanum futurum ut perfectum baptismum putet id quod datur in nomine Patris et Filii sine assumptione Spiritus Sancti.”⁵ It is true, indeed, that St. Basil,⁶ at a later time, felt bound to argue against the Macedonians that the baptismal formula could not otherwise be interpreted than as implying the equality of the Holy Spirit with the Father and the Son; but no such

¹ § 13.² § 14.³ § 22 (4).⁴ § 7. Compare St. Matt. xxviii. 19.⁵ *Interpretatio Libri Didymi de Spiritu Sancto*, ch. 24.⁶ *De Spiritu Sancto*, ch. x. sqq.

argument was needed in the first or early in the second century.

In the *Shepherd of Hermas* occur the words, "The Holy Pre-existent Spirit who created the whole creation God made to dwell in flesh which He willed."¹

It may be well to add a curious passage occurring in St. Irenæus, although it is not entirely clear, as an evidence of the Holy Spirit's Divinity: "The Elders, the disciples of the Apostles, say that this is the arrangement and disposition of those who are in process of salvation, and that they advance by steps like these and ascend through the Spirit to the Son, and again through the Son to the Father, the Son in His turn yielding His work to the Father, as is said also by the Apostle, 'For he must reign until he puts all enemies under his (*i.e.* the Father's) feet.'"²

(c) The inspiration of Holy Scripture is everywhere recognised by St. Clement of Rome, not as a fact only, but as the work of the Holy Spirit. He introduces quotations from the Old Testament with the formula "the Holy Spirit saith," or "the Holy Spirit spake."³ He speaks of "the Scriptures" as "true" and as "given through the Holy Spirit."⁴ "Christ Himself," he says, "through the Holy Spirit thus invited us,"⁵ referring to a passage taken from the 34th Psalm. Nor does he scruple in a wider sense, after citing the instances of Noah and Jonah as preachers of repentance, to say, "The ministers

¹ Parable vi.

² *Opera*, v. 36, 2.

³ *Epistle to the Corinthians*, §§ 13, 16.

⁴ § 45.

⁵ § 22.

of the grace of God through the Holy Spirit spake concerning repentance.”¹ It is in the same or a similar sense that St. Ignatius describes how “the prophets being disciples of Jesus Christ were by the Spirit expecting Him as a teacher,”² and that the author of the Epistle which bears the name of Barnabas describes how in the battle of the children of Israel against the Amalekites, when Aaron and Hur are related to have held up the hands of Moses, “The Spirit saith to the heart of Moses that he should make a type of a cross and of Him who was to suffer (upon it); for unless, saith He, they set their hope in Him, war will be waged against them for ever. So Moses pileth arms one upon another in the midst of the battle, and standing high above all stretched out his hands, and in this way Israel was again victorious.”³

It will be noticed that all the passages which have been cited as proofs of inspiration concern the Old Testament; there is no reference in them to the New.

But what it is essential to bear in mind in the writings of the Apostolic Fathers is that they claim for themselves the same inspiration as they ascribe to the authors of the Scriptures in the Old Testament.

St. Clement of Rome, for example, in his *Epistle to the Corinthians*, says, “Ye will afford us joy and exaltation, if ye render obedience to the things which have been written by us through the Holy Spirit, and root out the unrighteous anger of your

¹ *Epistle to the Corinthians*, § 8.

² *Epistle to the Magnesians*, § 9.

³ § 12.

jealousy in accordance with the entreaty which we have made you for peace and harmony in this letter."¹

St. Ignatius, in his *Epistle to the Philadelphians*, says, "He in whom I am bound is my witness that I learned it not from flesh of man; no, it was the Spirit who made proclamation in these words: Do nothing without the bishop; keep your flesh as a sanctuary of God; love unity; eschew divisions; show yourselves imitators of Jesus Christ, as He Himself also was of His Father."²

Similarly, Hermas in the *Shepherd* says, "After I had written down the commandments and parables of the shepherd, the angel of repentance, he came to me and saith to me, I wish to show thee all things that the Holy Spirit who spake with thee in the form of the Church showed thee";³ but the expression which immediately follows, "for that Spirit is the Son of God," would seem to indicate a certain looseness of theological language in the words cited. Origen, as is well known, believed in the inspiration of the *Shepherd*.

In the *Didache*⁴ occurs a passage which probably evinces a belief in the Holy Spirit as inspiring not the language only but the action of a class of prophets such, no doubt, as St. Paul⁵ speaks of in the primitive Church, "Any prophet speaking in the Spirit ye shall not try or discern; for every sin shall be forgiven, but this sin shall not be forgiven. But it is not everyone who speaketh in the Spirit that is a prophet; he is only a prophet if he have the

¹ § 63.² § 7.³ Parable ix. 1.⁴ § 11.⁵ 1 Cor. xii. 28. Compare Rom. xii. 6; 1 Cor. xii. 10.

ways of the Lord"; and again, "Any prophet who ordereth a table in the Spirit shall not eat of it; otherwise he is a false prophet"—a passage the more remarkable from its evident reminiscence of certain sentences¹ in the New Testament. On the other hand, it is expressly declared in the *Shepherd of Hermas* that "a false prophet has no power of a Divine Spirit in himself."²

(d) *The relation of the Holy Spirit to Jesus Christ.*

In the *Shepherd of Hermas* He is called "the Spirit of the Son of God."³ But He is also called "the Son of God"⁴ Himself, according to the loose and vague theology of that strange book. For it can hardly be said of the expression in the *Shepherd* as of the similar expressions in the pseudo-Clementine Epistle "the Spirit which is Christ,"⁵ that it is or may be an echo of St. Paul's words, "the Lord is the Spirit."⁶

The Holy Spirit, as has already been said, is recognised by St. Ignatius⁷ as the author of our Lord's conception; His part in the conception is apparently not felt to call for any apologetic or explanatory sentence; it is taken for granted as a simple article of the Christian Creed, which every one who calls himself a Christian necessarily holds. In the pseudo-Clementine Epistle⁸ it is said that "Christ the Lord who saved us, being at first Spirit, became flesh and so called us," but without any reference to the mode or manner of the Incarnation. So, too,

¹ 1 St. John iv. 1; 1 Cor. xii. 10; St. Matt. xii. 31.

² Mandate xi.

³ Parable ix. 24.

⁴ Parable ix. 1.

⁵ *Second Epistle to the Corinthians*, § 14.

⁶ 1 Cor. iii. 17.

⁷ *Epistle to the Ephesians*, § 18.

⁸ *Second Epistle to the Corinthians*, § 9.

St. Ignatius says in his *Epistle to the Magnesians*,¹ "I pray that there may be in them (the Churches) the unity of the flesh and the Spirit of Jesus Christ."

In the *Epistle of Barnabas*² our Lord's Atonement is described as follows: "He was in His own Person about to offer the vessel of His Spirit a sacrifice for our sins."

In the *Shepherd of Hermas* it is said that "the Spirit cometh from God";³ also that "the Lord hath given the Spirit to those who are worthy of repentance."⁴

(e) *The relation of the Holy Spirit to the Church.*

There is little direct allusion to the Pentecostal gift of the Holy Spirit, but a single passage of St. Clement's *Epistle to the Corinthians* shows that the gift, as a fact, was an absolutely recognised part of the body of Christian doctrine in the first century; for this is the way in which he relates the birth of the Christian Church: "Having received charges, and having been fully assured through the resurrection of our Lord Jesus Christ, and having been confirmed in the word of God with full assurance of the Holy Spirit, the apostles went forth with the glad tidings that the kingdom of God should come."⁵

The outpouring of the Holy Spirit upon Churches or individuals—a fact to which the Acts of the Apostles and St. Paul's Epistles bear concurrent testimony—is fully recognised too in the *Epistle of Clement to the Corinthians*,⁶ or in the *Epistle of Barnabas*.⁷

¹ § 1.

⁴ Parable viii. 6.

² § 7.

⁵ § 42.

³ Mandate xi.

⁶ § 2.

⁷ § 1.

As in the New Testament, so in the writings of the Apostolic Fathers, the atmosphere (if it may be so called) of the Holy Spirit is one of the special marks by which the Christian Church is distinguished from the world. According to St. Clement¹ it is "in the Spirit" that "the blessed Paul the Apostle" wrote his Epistles to the Corinthians, or at least the passage of his first Epistle "in regard to himself and Cephas and Apollos." According to the *Didache*² prophets "speak in the Spirit," although they must also "have the ways of the Lord." St. Ignatius in his *Epistle to the Ephesians*³ says, "If I had in a short time such converse with your bishop, a converse not simply human but spiritual, how much more do I congratulate you who are united (with him) as closely as the Church is with Jesus Christ and Jesus Christ with His Father!" But if the Holy Spirit is shed abroad in the Church, He dwells especially, as St. Ignatius teaches, in her ordained ministry. Thus, to the Philadelphians he writes,⁴ "I salute the Church in the blood of Christ, which is eternal and abiding joy; especially if they be at one with the bishop and the presbyters who are with him, and the deacons who have been appointed according to the mind of Jesus Christ, whom he confirmed and established after His own will by His Holy Spirit."

(f) *The opposition of the Holy Spirit and the flesh.*

St. Ignatius in his *Epistle to the Ephesians*⁵ echoes and repeats the language of St. Paul when he declares that "they that are carnal cannot do the things of

¹ *Epistle to the Corinthians*, § 47.

² § 11.

³ § 5.

⁴ § 1.

⁵ § 8. Compare Romans viii. 5-8.

the Spirit, nor they that are spiritual the things of the flesh."

In the *Shepherd of Hermas* the weakness of the flesh and the power of the Spirit in the same man are strongly contrasted.¹ There too the indwelling of the Spirit in human flesh² wherein other spirits also dwell, the gift of the Spirit to human flesh,³ and the condition of one who is "filled with the Holy Spirit,"⁴ are clearly portrayed as being incidents in the spiritual experience of Christians. And there in one passage⁵ at least occurs the peculiar sentiment that "sorrow is more evil than all the spirits, and is more fatal to the servants of God, and beyond all the spirits destroys a man and crushes out the Holy Spirit, and yet again saves him."

The Holy Spirit is described in the *Shepherd* as "the Spirit of truth," or "the Spirit who is holy and true."⁶

The "fruit of the Spirit" as St. Paul calls it, is depicted in the *Shepherd*, when it is said that "he who hath the (Divine) Spirit who is from above is gentle, and tranquil, and humble, and keeps himself from all wickedness and vain desire of this world, and makes himself inferior to all men, and gives no answer to any one who questions him, nor speaks in solitude . . . but speaks when it is God's Will that he should speak."⁷

But the nature and effect of the Holy Spirit's Presence are nowhere more clearly seen than in His association with the great ideas of Resurrection and

¹ E.g. Parable ix. 1.

² Mandate iii. v. 1, 2; x. 2; Parable v. 6, etc.

³ Mandate x. 2.

⁴ Mandate xi.

⁵ Mandate x. 1.

⁶ Mandate iii.

⁷ Mandate xi.

Immortality. Thus St. Polycarp in his last words before his martyrdom, cried, "I bless Thee (O Lord God Almighty) for that Thou didst deem me worthy of this day and hour, that I might receive a portion among the number of the martyrs in the cup of (Thy) Christ unto the resurrection of eternal life, both of soul and of body in the incorruptibility of the Holy Spirit."¹

In the language of the pseudo-Clementine Epistle,² "So excellent is the life and immortality which this flesh is capable of receiving, if the Holy Spirit be joined to it"; and again (although the meaning is somewhat obscure), "The Church being spiritual was manifested in the flesh of Christ, shewing us that, if any of us guard her in the flesh and defile her not, he shall receive her in the Holy Spirit."³

(g) There remain certain special attributes of the Holy Spirit as described here and there in isolated passages of the Fathers, and among them especially—

(1) His omniscience; for such is the import of the phrase, "The Spirit of the Lord is a lamp that searches the storehouse of the belly," which occurs in St. Clement's *Epistle to the Corinthians*⁴ as a quotation from the Book of Proverbs;⁵ such too of the interpretation which the author of the *Epistle of Barnabas* sets upon Ezekiel's words,⁶ "Behold, saith the Lord, I will take out of these their hearts of stone, and will put into them hearts of flesh," when he adds the clause, "that is, those whom the Spirit of the Lord foresaw." For in these passages omni-

¹ *Letter of the Smyræans*, § 14.

² *Second Epistle to the Corinthians*, § 14.

³ § 14.

⁴ § 21.

⁵ xx. 27.

⁶ xi. 19; xxxvi. 26.

science and, as an element of it, foreknowledge are clearly ascribed to the Holy Spirit.

(2) His sanctification, which is implied in such expressions as "the vessel of His (*i.e.* God's) Spirit," meaning Jacob, in the *Epistle of Barnabas*,¹ or "clothed in the Holy Spirit of these virgins" in the *Shepherd of Hermas*.²

(3) There are also in the *Shepherd of Hermas* two or three passages³ where the Holy Spirit is described, after Ezekiel's manner, as actually taking the writer and "bearing him away through a pathless track, through which no man could pass." No passage is perhaps so original, or so nearly grotesque, as that in which St. Ignatius tells the Ephesians⁴ that they are "stones of a temple, prepared beforehand for an edifice of God the Father, being hoisted up to the heights by the engine of Jesus Christ, which is the Cross, and using the Holy Spirit as a rope." But even this is a passage in which the conception of the Holy Spirit, as "helping our infirmity"⁵ is perfectly Scriptural; for it is the Holy Spirit who attests and evinces human spirituality, and draws the hearts and consciences of men upon earth upwards to God.

Upon the whole, in estimating the testimony of the Apostolic Fathers to the doctrine of the Holy Spirit, it is necessary to remember how slight and scanty their writings are as evidences of apostolic belief. They do not constitute, nor indeed do the books of the New Testament, a body of doctrine; they are partial and fragmentary—the wreckage, it

¹ § 11.

³ Vision i. and ii.

² Parable ix. 24.

⁴ § 9.

⁵ Rom. viii. 26.

may almost be said, of a great literature ; they were composed spontaneously, and as if at random, according as the circumstances of some special Church or person evoked them ; they are not in general designed to formulate a Creed, still less to originate it ; but they contain such direction or counsel, or help, or encouragement, or sympathy, or rebuke, as might be necessary or desirable in the particular relation of their authors and recipients.

It may be frankly admitted that there are some aspects of the Holy Spirit's Nature or Operation which are not so clearly set out as one would have expected them to be in writings of the first or second Christian century. The "gifts" of the Holy Spirit—so conspicuous in St. Paul's Epistles—are missing here. His "works" are left in comparative obscurity. Of His wonderfully searching and testing influence upon the human spirit, there is no trace. Even of His sanctifying energy no direct mention is expressly made.

But while the picture of the Holy Spirit, as the Apostolic Fathers paint it, is incomplete, yet, so far as it goes, it is wholly congruous and consistent with the narrative of St. Luke or the letters of St. Paul. As the Old Testament presents in mere outline, and the New in full detail, the conception, which is foreign to all secular literature, of a Personal Divine Being, whose constant influence is exercised in illumination, grace, and sanctity upon the hearts and consciences of spiritual men, so the Apostolic Fathers acknowledge such an influence in themselves and the Church of their time ; they are conscious and glad of it ; they look to it in distress and

difficulty for support, and believe it to be the very voice of God. But neither the writers of the New Testament nor the Apostolic Fathers attempt to define the Nature or Mission of the Holy Spirit in formal terms ; they speak of a Person, and an influence which He exerts, and an experience resulting from it ; but who the Person was in relation to the Godhead, or how He works, or how they realize His influence, are questions which are not answered, because they do not, as it seems, call for an answer ; they relate to parts of general Christian sentiment and tradition ; they lie in the spiritual atmosphere which all Christians breathe. For the age of faith precedes the age of definition, and it is not until faith becomes clouded that it is necessary to ask or answer questions.

Beyond the Apostolic Fathers in their testimony to the nature and office of the Holy Spirit, it is not the purpose of this Essay to go. A complete examination of patristic authority would immoderately widen its limits. For when the doctrine of the Holy Spirit is set forth, as revealed by our Lord and accepted and interpreted by His Apostles and their immediate successors, the proof that it has been ever a Catholic doctrine, clear and consistent, may be held to be adequate ; and all that remains is to speak of its application to modern thought. But there is still occasion for some few remarks upon the place of the doctrine in conciliar definition.

CHAPTER V

THE REVELATION IN THE CREEDS

THE Ecumenical Councils of the Church occupy an imposing and commanding position in her history. They represent that Christian Catholic unanimity which was hers once, and was her especial pride and glory, but was afterwards broken, and, since the severance of the Eastern and Western Churches, has been lost and can never now, unless through God's direct interposition, be regained. They are the expressions or realisations of an ideal to which all Christians regretfully look back, and for which all Christians with an intense feeling yearn and pray.

The Creeds and Canons of the Ecumenical Councils were the answers of the Church to questions already raised. It was not the business of the Councils to raise questions in doctrine or practice ; but when a question had been started and had got some way,—when it was debated and discussed, and men's minds were divided about it, when it threatened to violate the unity or sympathy of the Church,—then a Council, summoned from the whole Christian world or approved by the whole Christian world, was the regular constitutional means of

settling it. There can be no room for surprise, then, that particular questions do not occur in the acts of this or that Council ; they were not prominent at the date of the Council, however serious they may have been before or afterwards ; and the Council simply left them alone.

Thus it is that the Ecumenical Councils afford not a complete ecclesiastical history of the centuries in which they were held, but, as it were, a military history of the Church's campaigns against enemies without or traitors within her camp ; they exhibit the Church, not in her quiet daily ministries of compassion and charity, but as contending for the truth, resisting and rebutting error, defining orthodoxy or, at the best, laying down the original lines of her own organisation and procedure.

Yet no documents so ancient and authoritative as the Creeds and Canons of the united Church can fail in testimony, whether it be explicit or implied, to the faith of Christendom. It is right to consider, then, how far they assert the doctrine of the Holy Spirit, as it has been already traced in the New Testament and in the writings of the Apostolic Fathers, and how far they amplify it, if at all, by addition, or elucidate it by definition or interpretation. And in this consideration the general spirit of the Councils will be as instructive as their express declarations.

In all the Councils, except the First Council of Constantinople, the Divine Being and the Personal Presence of the Holy Spirit, as well as the special relation of the Holy Spirit to our Lord in His human life, were taken to be simple axioms of the

Christian Faith. The use of the Baptismal formula, for example, with its absolute doctrine of the Sacred Trinity, was everywhere acknowledged as the sole possible initiation into the Church. The 19th Canon of the Council of Nicæa says of the Paulianists, *i.e.* the followers of the heretical bishop, Paul of Samosata, who should take refuge in the Catholic Church, "It has been decreed that they must certainly be baptized," referring, as Bishop Hefele notes, to the decree of the Council of Arles that "If any one shall come from heresy to the Church, they shall ask him to say the Creed; and if they shall perceive that he was baptized in the Father and the Son and the Holy Spirit, only a hand shall be laid upon him, that he may receive the Holy Spirit; but if in reply to their questions he shall not make answer of the Trinity, he must be baptized."¹ The Paulianists, in fact, although they administered Holy Baptism in the name of the Father and the Son and the Holy Spirit, and although they accepted the critical word *homœousios* (*ὁμοούσιος*) as signifying the essential relation of the Father and the Son, yet, because they were held to speak of the Son and the Holy Spirit in a non-Catholic sense, were treated as not having received a valid Baptism, and upon their admission to the Church were re-baptized.

Similarly the Synod of Laodicea—which was not an Ecumenical Council, although its canons have been ecumenically accepted—in its 8th Canon ordered the rebaptism of "persons who are converted from

¹ Compare Bingham, *Antiquities of the Christian Church*, book xi. sect. 2 *sqq.*

the heresy of the so-called Phrygians," *i.e.* of the Montanists, and the First Council of Constantinople in its 7th Canon confirmed the order ; not that the Montanists, as it seems, did not use the name of the Father, the Son, and the Holy Spirit in administering baptism, but that they, or some of them, in certain expressions so closely identified the Holy Spirit with Montanus himself as to compromise, if not to deny, His proper Divinity.

So careful was the primitive Church to insist against heresy not only upon the use of the sacred formula, but upon the acceptance of it in a true Catholic sense as necessary to Baptism.

Nothing can be clearer than the Synodical Letter (which Theodoret¹ has preserved) of the Second Ecumenical Council, the First of Constantinople, "This is the faith which ought to be sufficient for you, for us, and for all who do not resist the word of the true faith ; for it is the ancient faith ; it is the faith of our Baptism ; it is the faith that teaches us to believe in the name of the Father, the Son, and the Holy Spirit. According to this faith there is one Godhead, Power and Substance of the Father and the Son and the Holy Spirit ; the dignity being equal and the majesty equal in three perfect persons (*ὑποστάσεις*)" ; and the letter which was addressed to Pope Damasus and "the holy bishops assembled in the great city of Rome" was not, like the Creed of Constantinople, an amplification or exposition of the Christian Faith, but a plain, positive statement of it, as the Church, since her Master's Ascension, had held it and inculcated it.

¹ *Hist. Eccl.* v. 3.

That our Lord was "conceived by the Holy Ghost" or "Spirit," or, in the words of the Tome of St. Leo, that "it was the Holy Spirit who gave fecundity to the Virgin"; that "by taking on Him our nature He renewed it by the co-operation of the Spirit, which is of the same nature with Himself," to quote the words of the Imperial *Sacra* addressed to the bishops who took part in the Second Council of Nicæa; that He was "glorified by the Holy Spirit," and "worked" His "divine signs" through the Holy Spirit; and that "His own Spirit," who was one with Him, as being the Third Person of the Sacred Trinity, according to the explicit language of St. Cyril in the 9th of his Anathematisms against Nestorius;—all these are elements of the common Christian Faith to which the Councils bear their implicit and impressive testimony. Nor is the Presence or influence of the Holy Spirit in the Church less clearly attested than in the Life of our Lord Himself. "The Holy Spirit, as we all know, dwells in her"—such is the language of the Second Council of Nicæa. His Presence is essential to the due performance of spiritual functions and of Baptism especially; hence it was argued that no profane or heretical Baptism can be valid—for "who can give what he does not possess, or how can he, who has himself lost the Holy Spirit, perform any spiritual act?"¹—as by St. Cyprian in his 70th Epistle, and presumably by the Synod of Carthage in whose name he wrote it. To St. Cyprian and the other fathers of the Synod it appeared a logical conclusion

¹ Decree of the Holy, Great, Ecumenical Synod, the Second of Nice.

that one who stood outside the Catholic Church, founded, as it was, "by Christ the Lord upon Peter," could not confer the Holy Spirit, and as he could not confer the Holy Spirit, he could not administer Holy Baptism.

The Catholic Church has long since decided against St. Cyprian; but on the ground that the grace of Holy Baptism is not of the human baptizer but of Christ.¹

As in Holy Baptism, so in Holy Communion the Presence of the Holy Spirit was indispensable. The Mock Synod of Constantinople, as it is called, in A.D. 754 did not depart from Christian sentiment or tradition when it declared that "as the body of Christ is made divine, so also the figure of the body of Christ, the bread, is made divine by the descent of the Holy Spirit."²

In the 5th Canon of the Second Council of Nicæa the priests ordained in the Church are said to have been "chosen by the Holy Spirit for the strictness of their lives." To break the succession of the Apostolical ministry is "to lose the communication of the Holy Spirit," as appears in the 1st Canonical Epistle of St. Basil. Such phrases as "the sanctification of the Holy Spirit" in the 23rd Canon of the Quinisext Council, where it is laid down that "grace," *i.e.* the grace of Holy Orders, "is not to be sold, nor do we give the sanctification of the Holy Spirit for money," or "the peace of the Spirit" in the Imperial *Sacra* which was read at the first session of the Second Council of Nicæa, or "the

¹ See *Cyprian*, by Archbishop Benson, p. 416.

² Definition of the Holy, Great, and Ecumenical Seventh Synod.

seal of the gift of the Holy Spirit" in the ceremonial appointed by the 95th Canon of the same Council for the reception of heretics into the Church, are unmistakable echoes of the New Testament; so, too, perhaps the phrase "O man, who thinkest to make the nature of the Holy Spirit groan" in the Letter of Pope Agatho to the Emperor in prospect of the Third Council of Constantinople. But the "axe of the Spirit,"¹ however similar to the "sword of the Spirit" in the Epistle to the Ephesians,² and the "holy trumpets of the Spirit"³ for the Apostles, are innovations.

The inspiration of the Old and New Testaments is recognised in the Canons of the Ecumenical Councils and in the letters relating to them, not as a fact only but as a function of the Holy Spirit. St. Cyril, in his Letter to John of Antioch upon the Council of Chalcedon, speaks of "the God-inspired Scriptures" and of "the things" in them as "rightly said through the Holy Spirit." St. Cyprian, in his Letter upon the Synod of Carthage—his 70th Epistle—quotes a passage of the Psalms as a "forewarning" of the Holy Spirit; and if such expressions are not habitual, the reason is only that everybody to whom the canons or the letters were addressed believed in inspiration, and what everybody believed it was nobody's business to assert.

Still the significant fact remains that no Creed or Canon of the undivided Church defined the inspiration of Holy Scripture, or exacted belief in it as an article of the Christian Faith. And this fact

¹ Second Council of Nicæa : Imperial *Sacra*.

² Eph. vi. 17.

³ Second Council of Nicæa : Canon 1.

assumes an even higher significance from the emphasis which is everywhere laid upon the energy of the Holy Spirit as guiding the deliberations and inspiring the decisions of the Councils. The Fathers of the Church who sat in Council regarded themselves as the spokesmen of the Spirit of God. It is not only that Pope Agatho, in his letter against the Monothelite heresy, can say to the Emperor that the doctrine of our Lord's two wills, the Divine and the Human, was "the true and immaculate profession of the Christian religion, not invented by human cunning, but taught by the Holy Spirit through the princes of the Apostles." One Council after another claimed for itself and for other Councils the unerring guidance of the Holy Spirit. Thus the Council of Ephesus declared it to be unlawful "to bring forward or to write or to compose a different faith as a rival to that which was established by the Holy Fathers assembled with the Holy Spirit at Nicæa."¹ The Third Council of Constantinople, in its *Prosphonicus* to the Emperor Constantine Pogonatus, used the language, "Being inspired by the Holy Spirit, and all agreeing and consenting together, and giving our approval to the doctrinal letter of our most blessed and exalted Pope, Agatho, which he sent to your mightiness, as also agreeing to the suggestion of the holy Synod of one hundred and twenty-five fathers held under him, we teach that One of the Holy Trinity, our Lord Jesus Christ, was incarnate, and must be celebrated in two perfect natures, without division and without confusion"; and there followed an attack upon the

¹ Canon vii.

Monothelite heresy. The same Council, in its Letter to Pope Agatho, spoke of itself as "illuminated by the Holy Spirit," no less than as "instructed by" His "doctrine." The Quinisext Council referred to the Second Council of Constantinople in the following terms: "We recognise, as inspired by the Spirit, the pious voices of the one hundred and sixty-five God-fearing fathers who assembled in this imperial city in the time of our Emperor Justinian of blessed memory."¹ The Second Council of Nicæa, addressing the Emperor Constantine VI. and the Empress Irene in a formal letter, described itself as "having received the grace and strength of the Spirit," and as being "fortified by the inward working of the Spirit of God," as well as "by the traditions of the Fathers and of the Church."

And in this claim to inspiration personal letters are fully as positive as synodical; for Pope Celestine, in his letter to the Synod of Ephesus, after quoting our Lord's promise to be present where two or three should be gathered together in His name, added, "Since this is so, if the Holy Spirit is not absent from so small a number, how much more may we believe that He is present when so great a number of holy persons is assembled!" and St. Cyril wrote to John of Antioch about the Fathers who constituted the First Council of Nicæa, that "it was not they who spoke, but the Spirit himself of God." And Pope Agatho, in his letter already quoted,² went so far as to assert that "the Holy Spirit by His grace dictated to the tongue of the imperial pen" the decrees which the Emperor Constantine

¹ Canon i.

² Letter to the Emperor.

Pogonatus had sent to his predecessor in the See of Rome upon "the preaching of our evangelical faith."

Yet, on the other hand, the Iconoclastic Council of A.D. 764 did not hesitate to claim "the guidance of the Holy Spirit" for its examination of the decrees of the six preceding Ecumenical Councils.¹

It will be seen, then, that, while the Church of the Ecumenical Councils believed in the inspiration of the Holy Spirit as guiding and guarding its Creed and its Canons, there were authorities who made no scruple about extending the influence of the Holy Spirit to the decisions of Synods and Councils which were not Ecumenical when they took place, whatever sanction may have afterwards been accorded to them, and of the great Fathers of the Church, and to the ecclesiastical decisions of the Emperor himself. The fact is, as history teaches it, that inspiration was in the air: it permeated the Church, it was held or felt to be the force that lay behind ecclesiastical movements; but nobody was prepared to decide exactly what it was, or where it resided, or how it came about.

But let us look at the net result of the Conciliar dogmatic action in regard to the Holy Spirit.

The history of the Nicene Creed, as it is called, in reference to the doctrine of the Holy Spirit, may be properly considered under three heads, viz.—

A. The Creed of the First Council of Nicæa, A.D. 325.

B. The Creed of the First Council of Constantinople, A.D. 381.

C. The addition of the *Filioque* Clause.

¹ Epitome of the definition of the Iconoclastic Conciliabulum.

A. The Creed adopted at Nicæa ended with the words, "and in the Holy Ghost (or "Spirit")"; *i.e.* "And we believe in the Holy Ghost (or "Spirit")." There followed an anathema upon all who should assert that there was a time when the Son of God was not, or that He was not before He was begotten, or that He was made of things that were not, or that He is of a different substance or essence (from the Father), or that He is a creature, or that He is liable to change or conversion; but the final article of the Creed was a simple profession of belief in the Holy Spirit. From the absence of all definition or explanation relating to the doctrine of the Holy Spirit, it may be inferred that at the date of the Council the doctrine itself was simply accepted; it was not disputed; it caused no difficulty; it created no heresy; it was part of the common property of the Christian world. There had been no dispute about it in the writings of the Fathers, and there was none at this Council. It does not follow that the doctrine was fully apprehended, for controversy is the parent of lucidity; but the doctrine was universally accepted.

Yet apart from the light of after-events upon the Creed of the Catholic Church, it might have been safely declared that, when she formulated her belief in the Holy Spirit, as before in the Father and in the Son, she was dealing with a Person, and that if the Personal Divinity of the Father and the Son was an element of her Faith, so, too, was the Personal Divinity of the Holy Spirit. The Nicene Creed, in fact, as promulgated at Nicæa, defined the truth regarding the Persons of the Sacred Trinity; it defined no more; it was not con-

cerned with the subsequent articles of the Creed. And in respect of the Persons it elaborated the doctrine of the Son in opposition to Arianism, against which its anathema was directed, but it simply stated the doctrine of the Holy Spirit.

B. In the half-century between the Councils of Nicæa and Constantinople, the battlefield of the Christian Creed was changed. At the former the enemy was Arianism ; at the latter Macedonianism. Yet her enemies both fought in the same campaign, though on different grounds. In both the spirit of denial challenged the absolute Deity of the Triune God.

Arianism, it is true, taught that both the Son and the Holy Spirit were creatures. But the Deity of the Son was the object of its chief attack ; that was the doctrine which Arius assailed and Athanasius defended ; and in the assault and the defence the philosophical acumen, the dialectical subtlety, and the theological fervour of Hellenised Christendom were brought into play. The word *ὁμοούσιος* became the symbol of orthodox belief in the Deity of the Son alone, while it might as easily have been the symbol of such belief in the Deity of the Holy Spirit.

But between the orthodox and the Arian parties, after the victory of orthodoxy at Nicæa, stood the "trimmers"—the party of compromise—often called the Semi-Arians, who halted, or tried to halt, between two opinions, and would in their writings neither wholly avow nor wholly deny their adherence to the Catholic Creed. The Semi-Arians approached, but did not attain, a belief in the Deity of the Son. Macedonius, the Bishop of Constantinople, if he did

not profess, yet taught Semi-Arianism. But his followers rose in creed above their master; and while they did not all use the same theological language, or, if they used it, set the same meaning upon it, and most of them rejected the word *ὁμοούσιος* as expressive or significant of their belief, still they accepted the orthodox doctrine of the Son's Personality. But by one of the paradoxes of which human thought, like human nature itself, is strangely capable, in surrendering the semi-Arianism or the Arianism of their belief respecting the Son, they clung to it as regards their conception of the Holy Spirit. In fact, they carried their orthodoxy to the length of the original Creed of Nicæa, but no further. As St. Athanasius says, "they left the Arians in disgust at their blasphemy against the Son," yet they "called the Spirit a creature and one of the ministering spirits, differing only in degree from the angels."¹ They were nicknamed by the orthodox party *Pneumatomachi*, or "adversaries of the Spirit."

The heresy of Macedonius, or of the Macedonians, was no sooner declared than it was condemned, not indeed by an Ecumenical Council, but by the Fathers of the Church. St. Athanasius condemned it in his later writings. St. Basil condemned it in his treatise on the Holy Spirit. Pope Damasus, as the head of Western Christendom, condemned it. But it held its ground in Christian literature, if not as the orthodox belief, yet as not incompatible with orthodoxy, until the date of the First Council of Constantinople, *i.e.* until A.D. 381.

Whether the Council of Constantinople framed

¹ Epist. i. *ad Serapionem*.

its own Creed, so far as it amplified the Nicene, by an original act, or adopted a Creed of St. Epiphanius or another, which had already got into vogue, is a question which modern ecclesiastical historians have debated, but its interest is not mainly practical. The important point is that the Council of Constantinople, the Second Ecumenical Council, defined for the universal Church in all time the orthodox doctrine of the Holy Spirit by the addition of the following clauses to the Creed immediately after the words "And we believe in the Holy Ghost (or "Spirit")":—

"The Lord and Giver of life,

"Who proceedeth from the Father,

"Who with the Father and the Son together is worshipped and glorified,

"Who spake by the prophets."

To each of these clauses a special meaning, a special import attaches.

In the first it is predicated of the Holy Spirit that He is (*a*) the Lord, (*b*) the Giver of life.

The Greek original words (*τὸ κύριον καὶ τὸ ζωοποιόν*) are clearer than the English, for they show that "Lord" and "Giver (or "Maker") of life" are parallel phrases—each no more than a single word—and that "Lord" is a phrase in itself, without any relation to "life."

When it is said that the Holy Spirit is the "Lord," there can be no other meaning than that He is God.

When it is said that He is the "Life-giver" or the "Giver of life," the reference is to His generative and formative energy in creation, as it is

described in the first chapter of Genesis,¹ and to His regenerative energy in the spiritual life, as described in the 3rd chapter of St. John's Gospel.²

The Procession of the Holy Spirit from the Father (*τὸ ἐκ τοῦ Πατρὸς ἐκπορευόμενον*) is, except for a change of preposition (*ἐκ* being substituted in the Creed for *παρά*), a simple repetition of our Lord's statement in St. John xv. 26. Of the Procession of the Holy Spirit from the Son it will be necessary to speak hereafter ; but of his Procession from the Father no doubt exists, or since the Council of Constantinople has ever existed, in the Catholic Church.

It is true, indeed, as St. Anselm observes in his treatise on the Procession of the Holy Spirit,³ that the word "Procession" in regard to the Holy Spirit, like "Sonship" in regard to the Son, must not be accepted in the ordinary human sense ; but it is a special theological term, and in its use the Eastern and Western Churches agree.

The eternal Procession of the Holy Spirit is in Christian theology carefully distinguished from His temporal Mission ; and our Lord, in the verse of St. John's Gospel already quoted, distinguishes them ; but it is to the former alone, as an essential fact of the Divine Nature, that the clause of the Nicene, or more strictly the Constantinopolitan, Creed relates.

The emphatic ascription of worship and glory to the Holy Spirit in conjunction with the Father and the Son is a necessary consequence of His co-equal and co-eternal Deity.

Lastly, the Council in the phrase "Who spake by (or "through") the prophets" (*τὸ λαλήσαν διὰ*

¹ Verse 2.

² Verses 3 *sqq.*

³ Ch. xxv.

τῶν προφητῶν) asserted the doctrine of inspiration in the sense and to the degree which alone are recognised in Holy Scripture. No nearer approach to a definition of inspiration occurs in the Creed or Canons of any Council. But it must be noticed that the English preposition "by" is not quite accurate as a translation of the Greek *διά*, for *διά* means "through," and it is not as agents, but as channels or media, of Divine revelation that the prophets are regarded in the Old and New Testaments, and so, too, in the Creed of the Catholic Church.

It is not difficult, then, to justify by an appeal to the Bible the additions made at Constantinople to the Nicene Creed. They are positive truths, approved and attested, not elicited, indeed, or educed, until they were contravened, but implicit in the Gospel, parts of the deposit of faith which the Church received from her Divine Founder and His Apostles, and embraced and asserted, and by her ministries of preaching and teaching impressed upon the world. But they constitute an absolute unequivocal declaration of the Holy Spirit's Deity.

C. There remains the famous *Filioque* clause, so fortuitous in its origin and yet so fatal in its consequence; and with it the doctrine of the Holy Spirit, as accepted in the Western Church, becomes complete.

In studying the history of this clause—the symbol of division between the Churches of the East and of the West—it is difficult to avoid the thought of Aristotle's sapient adage, that, if the causes of divisions are serious, their occasions are commonly trivial. For the adage is as true of ecclesiastical

divisions as of political ; and if it were imagined that the *Filioque* clause stood as the reason of the great schism which has now for eight centuries and more dissevered the Churches, the contrast between the cause and its effects would be unique. But the severance of the Churches lay, as it were, in the nature of things ; it was long anticipated, long dreaded ; it was the result not of a single word in a single clause of a single article of the Creed, but of centrifugal tendencies which had already revealed themselves at various epochs alike in speculative ideas and in practical purposes between the Churches of the East and of the West. Upon the whole, the separation of the Churches was an event more political than theological, or, in other words, more secular than spiritual. Bishop Creighton has explained it summarily in two sentences of his *History of the Papacy*¹ : "The causes of the separation between the Eastern and Western Churches were national rather than religious." "The real disagreement was that the Papacy strove to assert over the Eastern Church a supremacy which that Church was unwilling to admit."

But as to the Procession of the Holy Spirit from the Son, Bishop Pearson, in his *Exposition of the Creed*,² puts the truth of it in the following words : "Though it be not expressly spoken in the Scripture that the Holy Ghost proceedeth from the Son, yet the substance of the same truth is virtually contained there ; because those very expressions which are spoken of the Holy Spirit in relation to the Father, for that reason because he proceedeth from

¹ Vol. ii. p. 330.

² Article viii.

the Father, are also spoken of the same Spirit in relation to the Son; and therefore there must be the same reason presupposed in reference to the Son, which is expressed in reference to the Father." He argues that, as the Holy Spirit is called "the Spirit of God,"¹ and in reference to the disciples the "Spirit of your Father,"² so He is equally called the "Spirit of His (*i.e.* God's) Son,"³ the "Spirit of Christ,"⁴ and the "Spirit of Jesus Christ"⁵; also that if our Lord says, "The Paraclete, the Holy Spirit, whom the Father will send (πέμψει) in my name,"⁶ He says also, "The Paraclete whom I will send (πέμψω) unto you from the Father."⁷ Such texts, indeed, even in the Eastern Church, have always been recognised as establishing the Mission of the Holy Spirit from the Son as well as from the Father; the only question is whether they are proofs of His Procession.⁸ And here the most striking passage is, perhaps the narrative of St. John that our Lord, at His Appearance to His disciples after His Resurrection, "breathed on them and saith unto them, Receive the Holy Spirit"⁹; for this act of breathing seems to imply the procession or issue, however it may be conceived, of the Holy Spirit from Himself.¹⁰ "Quid igitur," says St. Anselm, "rectius hic intelligi potest aut aptius quam hoc ideo illum fecisse ut intelligeremus Spiritum Sanctum de illo procedere? Ac si diceret: sicut

¹ 1 Cor. ii. 11.

² Gal. iv. 6.

³ St. John xiv. 26.

⁴ Rom. viii. 9.

² St. Matt. x. 20.

⁵ Phil. i. 19.

⁷ St. John xv. 26.

⁸ St. Anselm contravenes the theory "quod Spiritus sanctus aliter est Filius Spiritus quam Spiritus Patris," in his *De Processione Sancti Spiritus*, ch. xxi.

⁹ St. John xx. 22.

¹⁰ See St. Augustine, *De Trinitate*, iv. 29.

videtis hunc flatum per quem vobis Spiritum Sanctum, sicut sensilibus insensibilia significari queunt, significo de intimo corporis mei et de persona mea procedere, ita scitote Spiritum Sanctum, quem vobis per hunc flatum significo, de secreto Deitatis meæ et de mea Persona procedere.”¹ “Quid aliud,” says St. Augustine, “significavit illa insufflatio nisi quod procedat Spiritus Sanctus de ipso?”²

It is not open to doubt that the Western Church, when it devised or accepted the doctrine of the Holy Spirit's procession from the Son as well as from the Father, had no intention or idea of giving any countenance to the theory of a double ἀρχή or origin of Deity. It held that the Holy Spirit proceeded from the Father and from the Son, but not in the same sense from the Son as from the Father. It held that He proceeded from the Father primarily, and from the Son secondarily, or in other words, “from” the Father “through” the Son, as a river may issue or proceed from its spring in its native rock, and also, although in a secondary sense, from the fount that is formed where it emerges into the daylight.³ And in fact the original Latin phrase

¹ *De Processione Sancti Spiritus*, ch. x.

² *Tractatus in S. Joannem*, xcix. §§ 6-7.

³ See Gibson, *The Thirty-nine Articles*, Article v. vol. i. pp. 213-214. St. Gregory of Nazianzus, indeed, objected to the illustration on the ground that the spring, and the fount, and the river were not three distinct things, but three forms of the same thing (*Theolog. Orat.* v. 31). St. Anselm's illustration of the spring, the river, and the lake is somewhat different: “Ponamus fontem, de quo nascatur et fluat rivus qui postea colligatur in lacum”; and below, “Quia alio modo rivus est de fonte et alio modo lacus de fonte et rivo, ut lacus non dicatur rivus; sic suo quodam alio modo Verbum est de Patre et Spiritus Sanctus alio modo de Patre et Verbo, ut idem Spiritus Sanctus non sit Verbum aut Filius sed procedens” (*De Fide Trinitatis*, ch. viii.). But see St. Anselm, *De Processione Sancti Spiritus*, ch. xvi.

expressive of the Spirit's twofold procession, *Qui ex Patre Filioque procedit*, where a single preposition is applied to the Father and the Son, does not, like its Greek equivalent (τὸ ἐκ τοῦ Πατρὸς καὶ ἐκ τοῦ Υἱοῦ ἐκπορευόμενον), imply or suggest the conception of a twofold origin.

It may, indeed, be argued in behalf of the Western Church that the definition of the twofold Procession of the Holy Spirit is, if not essential, yet eminently conducive to a right apprehension of the Trinitarian Faith. "C'est ce qui explique," says Bossuet,¹ "la raison mystique et profonde de l'ordre de la Trinité. Si le Fils et le Saint-Esprit précèdent également du Père, sans aucun rapport entre eux deux, on pourrait aussitôt dire: Le Père, le Saint-Esprit et le Fils que le Père, le Fils et le Saint-Esprit. Or ce n'est pas ainsi que Jesus Christ parle. L'ordre des personnes est inviolable; parceque, si le Fils est nommé après le Père parcequ'il en vient, le Saint-Esprit vient aussi du Fils, après lequel il est nommé; et il est Esprit du Fils, comme le Fils est le Fils du Père."

But upon the whole it seems to be a curious historical paradox that, while the Eastern and the Western Churches are divided, not only in theory but in polity, not only in internal sentiment but in external system, upon the definition of the Holy Spirit's Procession, they are agreed as to its truth. They mean the same thing, although they express it differently. Their separation is an instance among many of the triumph of words over facts.

It is admitted that the *Filioque* clause was not

¹ *Meditations sur l'Évangile*, cxxiv^e jour.

a part of the Creed now called Nicene, either in its original form, as promulgated at Nicæa, or in its subsequent form, as amplified at Constantinople. It is admitted, too, that when the clause was added to the Creed, not until two centuries after the Council of Constantinople, the addition was not made as the result of any heresy or as the solution or settlement of any controversy, or with any purpose or thought of enlarging or altering the Catholic Creed.

The *Filioque* clause in its origin is Spanish. In its formal use it dates from the Third Council of Toledo in A.D. 589, the Council at which the Arian Visigoths were received into the Catholic Church. They or their bishops were required to sign the orthodox Creed, *i.e.* the Creed of Constantinople, and the Creed as presented to them contained the *Filioque* clause. How the clause came to be there nobody knows. The Procession of the Holy Spirit from the Son had been canvassed in the Western, and especially in the Spanish, Church for some long time; it had been actually affirmed at the Second Council of Toledo in A.D. 447, in opposition to the Priscillianists; but it had not won its way to Catholic acceptance.

There can be no doubt that the bishops who at the Third Council of Toledo publicly recited the Creed of Constantinople, or, as it is now called, the Nicene Creed, in attestation of their orthodoxy, were wholly unaware that they were making any addition to it. But in point of fact they added two expressions: one was *Deum de Deo*, "God of God," which occurs in the original but not in the expanded Nicene Creed; the other was *Filioque* or *et Filio*

("and from the Son"), and both expressions they believed to be parts of the original Creed. That it was their wish and intention to guard the Creed in its pure form their language declares, for they anathematised all persons who should believe "that there is any other Catholic faith and communion besides that of the universal Church, *i.e.* the Church which holds and honours the decrees of the Councils of Nicæa and Constantinople, the First Council of Ephesus, and the Council of Chalcedon." They accepted and endorsed the constitutions of the Councils of Nicæa, Constantinople, Ephesus, and Chalcedon, on the ground that "of the Trinity and the Unity of the Father, Son, and Holy Spirit nothing can be shown to be plainer or clearer than these": and they added that "throughout all the Churches of Spain and Galicia the symbol of faith of the Council of Constantinople, *i.e.* of the hundred and fifty bishops, should be recited, according to the form of the Eastern Church," or, in other words, if they had known what they were saying, without the *Filioque* clause which they had themselves inserted in it.

"It is clear," says Dr. Swete, "that nothing was further from the thoughts of the newly converted people than a departure, whether by addition or the contrary, from the teaching of the Catholic Church, or of its Eastern branch."¹

How was it, then, that an addition could be made to the Creed of the Catholic Church as if fortuitously?

¹ *On the History of the Doctrine of the Procession of the Holy Spirit*, ch. vii. p. 170.

According to Dr. Pusey's view, "the only solution seems to be that the Spanish bishops knew of no other expression of doctrine," and the *Filioque* clause "had in some way found its way into their Latin translation of the Creed."¹

The probable fact is that the article of the Holy Spirit's Procession from the Son was in Spain already part of the Catholic Creed, that it was believed in Spain to be contained in the Creed of Constantinople, and that, when that Creed was translated into Latin, it was added to it in perfect good faith by some one who believed that it had dropped out of the Creed by accident in the copy on which he was at work, and that he was only restoring what had been there and ought to be there.

But however the *Filioque* clause found its way into the Creed, it remained there in the Spanish Church, and the Creed containing it spread rapidly over Western Christendom. The last place, as it seems, where it was received was Rome. For more than four centuries the Popes held out against it. They maintained, with complete good reason, that it was an addition to the Creeds of the Ecumenical Councils, and that the Ecumenical Councils themselves had forbidden any such addition to be made. The Emperor Charlemagne, at the Council of Aix-la-Chapelle in A.D. 809, sent three legates to confer with Pope Leo III. upon the Procession of the Holy Spirit; but the Pope rejected the *Filioque* clause, and in sign of the rejection

¹ *Letter to the Reverend H. P. Liddon on the Clause "and the Son,"* p. 49.

placed in St. Peter's Church at Rome two silver shields bearing the Creed in Latin and Greek, but without the addition of the clause. It was not until A.D. 1014 that "the Emperor Henry II. prevailed upon Benedict VIII. to adopt the German use of chanting the symbol at the holy mysteries."¹

That an addition to the Creed of Constantinople should have been made in Spain two centuries after the Creed itself, and should have been made there almost unconsciously and accidentally ; that without the consent, and despite the resistance of successive Popes, it should have won its way in the Western Church, and should at last have been forced upon an unwilling Pope by an Emperor of Germany ; and that such an addition so accepted at Rome should have become the occasion or the pretext of perpetual schism between the Churches of the East and of the West,—is a catena of surprises in ecclesiastical history. But even here the surprise does not cease. For, as Dr. Pusey says, "the Greeks would condemn forefathers of their own if they were to pronounce the clause to be heretical. For it would be against the principles of the Church to be in communion with an heretical body. But from the deposition of Photius, A.D. 886 to at least A.D. 1009, East and West retained their own expressions of faith without schism."²

The formal severance of the Churches in A.D. 1277 was the result of the attempt made by Pope Nicholas III. to impose the *Filioque* clause upon the Eastern

¹ Swete, *On the History of the Doctrine of the Procession of the Holy Spirit*, p. 225.

² *Letter to the Reverend H. P. Liddon on the Clause "and the Son,"* p. 72.

Church. If the Churches of the East and of the West reunite, they will find their principle of reunion, so far as Catholic doctrine goes, in looking beneath the surface of words about which they differ to the essential underlying truth in which they agree.

But the doctrine of the Holy Spirit's Procession from the Father alone or from the Father and the Son, however salient in the history of the Church, however important, does not affect such questions as occupy men's minds in the present day. The modern Christian world is given to practice more than to theory ; it is not so much concerned with the orthodoxy of the Creed itself as with its application to the mood and temper of the age. And it is just the practical value of a belief in the Holy Spirit that is the special theme and subject of this Essay.

CHAPTER VI

THE REVELATION IN HISTORY

IT is impossible to rise from the study of the speculative controversies relating to such a doctrine as the Being of the Holy Spirit, without a sense — an almost bewildering sense — of the change which has passed over the temper of the Christian Church in her long history. Could the Fathers of the Church who assembled at Nícæa or Constantinople be transported across the ages to some ecclesiastical Conference of the present day, they would be wholly out of their reckonings; they would not understand what was wanted or expected of them; they would be in a state of mental confusion; they would sorely wonder what had happened to their old Christianity. They would find, it is true, their own Creed, but would hardly recognise it as theirs; they would feel that the life had gone out of it. Even St. Basil and St. Ambrose, the great authorities upon the doctrine of the Holy Spirit, would feel tempted to wonder if their work had been done in vain. They would listen, perhaps, to discussions upon the Nature, Energy, and Influence of the Holy Spirit as operative in the world of men;

but of His Deity, His Procession, His relation to the Father and the Son, they would hear scarcely a word.

But the truth is not that the work of the Fathers of the Church was done in vain ; it was done too well. Whatever criticism may be passed upon the Councils of the Church in the first four centuries or upon the Fathers who composed them, they achieved the signal triumph of determining the Catholic Creed for all future time. If in the dawn of the twentieth century there is still no doubt or dispute or difficulty in the Christian Church upon any main or substantial article of the Faith,—if the three Creeds, and most clearly the Apostles' Creed and the Nicene, are (with one exception) the common property of the Eastern and Western as much as of the Latin and the Reformed Churches,—this astonishing result is due to the strength, the courage, the resolve, and the importunity of the theologians who organised and controlled the Councils of Nicæa, Constantinople, Ephesus, and Chalcedon. It is possible to censure the dignity and piety of the Councils, or the intellectuality of some among their members ; but they find their justification in the Faith of Christendom.

History, indeed, is a warning against definitions, and yet without definitions the history of the Church would have been impossible. The Fathers of the Church were well aware that, in defining the generation of the Son from the Father, or the Procession of the Holy Spirit from the Father alone or from the Father and the Son, they made use of natural terms in the special sense of their theology ; they realised that the Son of God was not His Son in

the common sense in which a man is the son of his human father, and, as being his son, is to him inferior and posterior, and, again, that the Holy Spirit did not proceed from the Godhead in any sense to which human experience or apprehension affords a parallel. Their phraseology, however technical, was not scientific in its exactness, but suggestive, typical, and approximate; the sheer necessity of expressing their belief led them to express it as well as they could under the conditions of human thought and language; and it must be conceded that, if their words fell short, as all words must, of the Divine reality, yet it has not proved possible to improve them. For truth need not be defined so long as it is not disputed; but as soon as it is denied or controverted or explained away, it must be asserted with such precision as human language allows; and if the definition which the Church enacts and accepts is necessarily inadequate, if it falls below the truth, it is not untrue so far as it reaches, and it shows other definitions to be wrong.

The internal relation of the Godhead, *i.e.*, the relation of God to Himself, as a subject of Christian thought, naturally preceded His external relation, *i.e.*, the relation of God to man. To know what God is (so far as the human intellect or conscience may apprehend His Being) is the first thing; to know what He does is the second. His eternal essence or nature is, "I am that I am." And until the Church had sought to realise the truth of His Being, she had not ascended to the ground from which she could dispense her sacred and beneficent ministries upon human life.

Men and nations have professed their belief in God at many times and in various circumstances of mental and spiritual culture. But a mere belief in God is no satisfaction of human thought. The questions consequent upon it are necessarily such as these: Who is that God? What is His nature? What are His qualities and attributes? What is His relation to the universe which He has created, to the human souls which He has endowed with the passionate desire and capacity of communion with Himself? And the Christian answers to these questions are, the Trinity, the Incarnation, the Resurrection, the Eternal Life, the Procession and Mission of the Holy Spirit.

In the theology of the primitive Church no fact is more remarkable than the directness with which the Fathers of the Church proceed to their goal. They march with a firm sure step amidst speculative difficulties; they all take one road, and they keep to it unfalteringly; they are clear in their minds as to their own meaning; they know it and express it; and the orthodox creed, when at last it prevails, is seen and felt to be no accident, but the serious sustained result of conscientious inquiry into the most abstract subjects with which human nature can justly concern itself. Nor is it too much to declare that the inquiry and the result, if they are considered in all their circumstances, exhibit the note of something more than mere human ingenuity, of an inspiration, a guiding and directing influence such as the Holy Spirit of God Himself affords.

It is because the Councils of Nicæa and Constantinople defined the doctrine of the Holy Spirit

with such careful accuracy that the Church has acquiesced in their definition. Upon it, as upon a foundation, the Church has built her developments and inferences as touching the Spirit's action. But whereas the theory of the Holy Spirit (if so it may be called) has been complete for fifteen centuries, its practical bearing upon the duties of human thought, character, and life is still, as it has ever been, an open question. And the difference between ancient and modern theological speculation upon the Holy Spirit is simply this: that for three centuries the Church was occupied with His Divine Being, and for fifteen centuries she has been occupied with His Divine Energy. How and where does He act and through what agency, and how may His action be known, appreciated, and (if possible) assisted—these are the questions of vivid interest to-day.

When the history of the Jewish nation, and afterwards of Christendom, is set in contrast or comparison with all other national histories, the difference between them is significant. It is felt, perhaps, rather than seen, but it is unmistakable; it is a difference not of positive objective facts, but of atmosphere, and, as being such, it affects all the incidents, occasions, and issues of the national life.

The distinguishing note of Jewish history is spirituality. It is the consciousness of God who Himself is Spirit, the affinity of the human spirit to Him, the gradual approximation of thought and conscience to His perfection, the desire to be like Him and to realise His law in the personal and social life. Thus in religion Judaism exhibits a continuous moral and spiritual progressiveness which

are not found, or are not found in anything like the same degree, among other nations. For while the religions of the world, being in their origin comparatively pure, as in the Vedas or the Homeric poems, lapsed or tended to lapse into degradation, except where some strong new cleansing influence fell upon them; while they grew turbid, as it were, with the alluvial matter of ages, the Jewish religion slowly purged itself of its baseness, reflected the Supreme Will of God more clearly in its utterances and institutions, and until its stream was, as it seemed, arrested some four centuries before the era of our Lord, flowed with a purer and brighter course to the ocean of God.

It is easy to mark with tolerable accuracy the several stages of this progress. But of all doctrines belonging to a spiritual religion none can be more vivid or more vital than the doctrine of the Holy Spirit Himself. For when Man attains to a pure belief in the Holy Spirit, when he succeeds in purging that belief of all that is gross or sensual or material, then is he prepared for the cultivation of the spiritual life. "God is (a) Spirit"¹—such is the teaching of the Apostle who taught also that God is Light and that God is Love: and it follows at once that "they that worship him must worship him in spirit and in truth."

Thus the true conception of the Holy Spirit as a Divine Person is intimately related to true spiritual worship. It is not without difficulty that such worship is won upon earth. Human thought is as little competent to set itself free from the conditions

¹ St. John iv. 24.

of matter as from those of time or space. It materialises the deity whom it reveres. It limits the Almighty in power, the Everlasting in time, the Infinite in locality. It clothes Him with the moods and passions of humanity. And yet the truth is that human thought becomes powerful, as human nature itself becomes noble, in proportion as it soars above its material environment into an atmosphere of spirituality and eternity.

A preference for the future over the present, for the unseen over the visible, is the first step in moral elevation. For that is the temper which looks ahead and takes a large view, which disdains to gratify every passing inclination at the cost of future happiness, which pursues a distant impalpable good with unfailing energy, and is content, if need be, to tarry long and to suffer greatly, and to be misunderstood and persecuted and crucified for an uncertain and perhaps unattainable benefit; it is the temper of patriots, of heroes, of saints. And as in time so in nature, it is the unseen immaterial element which prevails at last, and its prevalence is the sign and consequence of progress. For as man advances and rises slowly above himself, he subordinates his body and its tastes and emotions to his mind and spirit; he ceases to be a mere creature of the appetites; he discovers his dignity in his intellectual achievements, his moral ideas, his religious aspirations. And similarly, in the sphere of religion itself he passes from the homage paid to stones and stocks and material idols, from the imagination of many corporeal and passionate deities, and at last from the regard for a God, such as the

Old Testament often portrays, of hands and feet and human emotions and all the qualities by which God is made, as it were, in the image of man, to the calm and perfect adoration of One who is immutable, as He is eternal, who has not been seen, nor can be seen, by human eyes, who is perfect in love, and holiness, in spirituality, before whom the angels cover their faces, and in whose sight the heaven of heavens is unclean.

There can be little doubt that our Lord in saying to His disciples "It is expedient for you that I go away,"¹ willed to teach them the lesson of pure spirituality. He meant that even His relation to them would be higher and holier when it ceased to be visible. And here, as always, He does but intensify and sanctify the experience of all men. How often is it that a person is misunderstood even by his nearest friends and kinsmen while he is alive! They do not see him rightly, because they see him so near at hand, or they see his faults and failings alone, or see them out of their due proportion to his merits; and then death comes and draws, as it were, the veil away, and, when he is lost to them, they see him as he was. It is death that reveals the beauty of many lives. Death is the ennobling, sanctifying Power among the living.

The Apostles of our Lord became new men after His death. They had misunderstood Him before. But they knew Him then. By His Passion, His Resurrection, His Ascension, by His Pentecostal gift of the Holy Spirit, they had been initiated into the mystery of His Being. And

¹ St. John xvi. 7.

so they became the saints and martyrs of His Faith.

It is true that the Apostles experienced a special revelation and received a unique illumination. But in so far as the Holy Spirit was the author of grace and light to them, except, indeed, in respect of gifts which are admittedly limited to the first age of the Church, *e.g.*, the gift of healing the sick or of speaking foreign languages, He may be, and it is natural that He should be, not less truly the author of grace and light to the Church as a society and to Christians as individuals in all the centuries of Christianity. For while the spiritual gifts may conceivably have varied at different epochs of Christian history in accordance with particular needs, occasions and circumstances, they cannot cease so long as the Holy Spirit Himself lives and acts. The spiritual man is still spiritual, still enriched with spiritual knowledge and insight, still inspired by the Holy Spirit Himself.

The presence of the Holy Spirit in the body of the Church and in the hearts of Christians is a doctrine that has never faded from view in Christendom. But it has not been uniformly regarded in the same light. At one time the influence of the Holy Spirit upon individuals, at another upon the society, has been emphasised. In the New Testament it is easy to discern the twofold influence. The early fathers of the Church, while differing in their estimate of that influence, do not forget or ignore either aspect of it. But the circumstances, partly political, partly ecclesiastical, which soon tended to accentuate the corporate character of the

Church, told upon the Christian way of regarding the Holy Spirit. I do not think it is wrong to assert that in the ages preceding the Reformation the energy of the Holy Spirit upon the Church, and since the Reformation His energy upon individual Christians, has been the prominent feature of speculative theology. Yet there is danger as well as loss in a one-sided view of His function or potency ; for spiritually-minded men are apt to run into vagaries unless they are checked and guided by the mind of the Church ; but the Church, as a mere organisation, is impotent for good, unless her sons and her daughters show the fruit of the Spirit in their lives.

The question, then, is : Has there been in Christian history such an operation of the Holy Spirit as corresponds with the teaching of our Lord and the experience of His Apostles ? and, if so, what have been its various forms or moods ? how has it shown itself ? or, in fact, has the general law of the Holy Spirit's influence, as already set forth in this Essay, been historically fulfilled ?

In the attempt to answer such a question it is natural to begin with the facts about which the widest possible consent prevails. These are undoubtedly the facts of the personal life. All Christians admit that the Holy Spirit is the author of the specially Christian graces. It is He who makes Christian character Christian. For there can be no greater mistake in human thought than the assumption that morality is always and everywhere the same thing. Morality differs, not only in practice but in profession, with the differences

of time or place or habit, above all of religion. The anti-Christian pagan world of Greece or Rome recognised a morality; but it was not the morality of Jesus Christ. A man may be a virtuous Hindu to-day; but in the light of Christianity he is immoral or non-moral. He may be a good Mohammedan without appreciating or apprehending the first principles of Christ's moral law. For Jesus Christ, when He came upon earth, taught a new morality—a morality which was not conceived before His coming, and has not since His coming been surpassed—and the Holy Spirit is ever eliciting and exhibiting the graces of that morality in personal Christian lives.

It is sadly true that many Christians fall far below Christ's moral law. But in the actual conditions of human life a religion may fairly claim to be judged by its highest visible result and not by its lowest. So many are the difficulties, frailties, errors, and temptations which tell against all religion and all morality. But whatever be the highest standard that a religion sets up in its code of morality, to that it gradually but inevitably draws the thoughts and affections and at last the daily lives of its votaries. It is sometimes said that converts to Christianity are bad people. But the answer is that if they are bad, they are not Christians; they have not been converted; for although they call themselves by the name of Christ, they have no right to assume His name, unless it is their effort as well as their wish to obey His law. And if religion is the supreme fact of humanity, then Christianity is the supreme or only

religion, as it not only inculcates upon mankind the highest morality, but recommends it by the highest personal example. For as Jesus Christ stands at the head of all morality, so too Christians, if they are true to Him, live higher lives than the best Mohammedans or Buddhists or Hindus. And the distinguishing characteristics of the Christian life are those which the Holy Spirit produces. "He taketh of mine," said the Saviour, "and shall declare it unto you."¹

The special graces of the Christian life may be said to be humility, charity, purity, spirituality. I do not mean that these graces are found in all Christians, or that they, or some of them, have not often been found in others than Christians; nor are they in any sense an exhaustive catalogue of the Christian virtues. St. Paul, in a well-known passage² already quoted, traces "the fruit of the Spirit" into many details of human character. But these virtues constitute the *differentia* of Christianity; they are its natural necessary flowers, not, indeed, uniquely, but as existing there in a larger degree than anywhere else; for in its ethical or spiritual atmosphere there is something which tends to produce or foster a self-depreciation, a reverence, a universal sympathy, a shrinking from evil, a longing for God which are hardly cultivable to an equal point of beauty or sanctity in other religions.

It is not, however, so important to dwell upon the special character of the Christian graces as upon the fact that they ripen under the influence of the Holy Spirit. And here the experience of the saints

¹ St. John xvi. 15.

² Gal. v. 22.

lends full support to Christian theory, as it attests the energy of a mysterious spiritual Divine Power in the lives of Christians.

No one who is familiar with the biographies of the saints in Christian history will be ready to deny or disparage "conversion" as a spiritual fact. Conversion, it is true, may assume many forms. It is not always an experience so sudden or violent as in the instance of St. Paul or of the Abbé de Rancé or of Colonel Gardiner. It may be the net result of a process lasting some time. But whenever and however it occurs, it is unmistakable. From the time when it occurs it is the dominant fact in a person's life. As the word "conversion" implies, he is simply turned round; he has been facing one way and he begins to face the other; he has been going downhill, and he begins, however painfully, to ascend; he is a changed man; from him old things have passed away; to him all things have become new. No doubt St. Paul was thinking of such a change as this when he said to the Corinthians, "If any man be in Christ, he is a new creature."¹

The change must have been generally more vivid in the early days of Christianity than at any later time; as it is more vivid now in a pagan society than among Christians. For when a heathen becomes a convert to Christianity, he passes, in a sense, from darkness to light, or from death into life. And the change is frequently typified in St. Paul's Epistles by the figure of baptism, *i.e.*, of immersion, in which the convert lay buried for a

¹ 2 Cor. v. 17.

while, as it were, beneath the waters of death and then emerged, as by a resurrection, into the light and life of day. To one whose days are spent among a heathen people, such a change is many a time not less visible than intelligible. He sees the conversion as a fact with his own eyes. He realises the truth of it and the joy and the inspiration. He can no more doubt it than he can doubt that he is alive.

But not less real, though perhaps less dramatic, is conversion in a Christian society when a spirit turns to God. It is an almost visible transformation of character. It is like a fountain of hope springing up in the desert of a life. It may come to young or old, at any time and in any place ; but when it comes it is rich in blessing, and he who has experienced it in himself or observed it in others will never deny or forget it in his after-days.

It is, perhaps, in education that the reality of the spiritual change which is called "conversion" is felt most sensibly. And there, too, its mysteriousness sometimes makes the deepest impression. For the teacher may lavish his encouragements and warnings upon a pupil during many months or years, and it may seem that they are wholly spent in vain ; his words, though solemn and sacred, fall upon dead ears ; and for his goodness he may reap ingratitude, and for his counsel disobedience, and for his affection the hardness that is as a sword piercing his soul ; but at last a change, as of the sun shining through the clouds, comes upon the pupil whom he loves, and the spiritual change for which he has toiled and prayed so long is wrought in an hour. It were

wrong to dissociate that change from all that the teacher himself has spoken and done. But if the teacher be asked why the change is affected as it is, and why it has taken place at a particular time or in particular circumstances, he will own that mere human influence cannot account for it ; it possesses an element of mystery or divinity ; it is the work of the Holy Spirit who "bloweth" like the wind "where it listeth," and no man can tell "whence it cometh or whither it goeth."

Secular critics are often intolerant and incredulous of the experiences belonging to the spiritual life. Yet as surely as evil and good are undying enemies in the world, so the passing of a human soul, in its sympathies and energies, from one side to the other, is a great moral fact ; and whatever Power produces the change is necessarily an influence of high dignity and utility among men. And the common consent of Christendom, in harmony with the words of Christ Himself, is that that Power is none other than the Holy Spirit.

To win the soul of man, then, to righteousness and to create and foster in the soul which is so won "the beauty of holiness," is the ineffably sacred function of the Holy Spirit. Nor is any theology truer or purer than the poetry which tells that He is the inspiring Source of the highest and holiest Christian graces. For

Every virtue we possess,
And every conquest won,
And every thought of holiness
Are His alone.¹

¹ Miss Auber.

But the Christian Church has ever cherished the faith of the Holy Spirit, as acting not only arbitrarily or spontaneously (so to say), but with peculiar instancy at special moments of the Christian's life. No doubt the emphasis with which this definite action of the Holy Spirit upon human spirits is asserted is apt to vary according as persons take, or do not take, the sacramental view of the Christian ministry. Still it is only among isolated and limited bodies of Christians that His action is regarded as wholly independent of the regular means or channels of grace.

Thus, in respect of Holy Baptism, Christians are divided by wide discrepancies of opinion as to the mode of administering it, the age of receiving it, and the regenerative efficacy belonging to it; but they do not doubt that it confers a spiritual benefit. Similarly they look with different eyes upon the sacred rite or ceremony of Ordination; but they agree for the most part in invoking the Presence of the Holy Spirit upon the recipients of Holy Orders, and it is impossible that they should offer such a prayer if they did not believe at least in the possibility of its fulfilment.

The subject is a wide one, and it cannot here be treated adequately; but the Church as a body has, since the primitive days of her history, connected a special benediction of the Holy Spirit with particular occasions such as Baptism, Confirmation, and Holy Communion, which are common, not to the clergy alone, but practically to the whole Christian society and to all its members.

Thus Bingham, in his *Antiquities of the Christian*

Church,¹ remarks that in the primitive Church Baptism was called not only "the seal of the Faith" (*signaculum fidei*, as by Tertullian), but also "the seal of the Spirit, because every worthy receiver was supposed, together with the outer element, to receive the earnest of the Spirit in baptism; according to that of Chrysostom, as a mark is set upon soldiers, so the Spirit is put upon true believers." It need hardly be added that heretical or schismatical baptism, or informal baptism, was held by the Church to convey no such gift of the Spirit.

But even where the gift of the Holy Spirit in Baptism was valid, it was not in the eyes of the Church complete; it needed to be supplemented by a further gift in Confirmation. In Bingham's words,² "When some of the ancients say, 'that baptism does not minister the Spirit, which was only given by imposition of hands in confirmation,' as Cornelius pleads in his letter against Novatian; and Tertullian who says that we do not obtain the Holy Ghost in baptism, but are only cleansed in the water and prepared for the Holy Ghost,—they are to be understood as meaning only that the Holy Ghost is not given in that full measure at baptism, as afterwards by imposition of hands. They do not deny that baptism grants men remission of sins by the power of the Holy Spirit; but only (assert) that there are some further effects and operations of the Holy Spirit which are not ordinarily conferred on men but by the subsequent invocation of the Spirit, the increase of which men were to desire, and to receive imposition of hands in order to obtain it."

¹ Book xi. ch. i.

² Book xii. ch. iii.

Upon the Holy Spirit in relation to Holy Communion it will be sufficient to quote the classical passage of St. Augustine,¹ who says that "the element which we duly receive, taken as it is from the fruits of the earth, and consecrated by mystic prayer," although "by the hands of men it is brought to that visible form," yet "is not sanctified to be so great a sacrament, unless by the invisible operation of the Spirit of God."

It would seem, then, to be the rule of the Christian life that, whereas the Holy Spirit acts upon souls freely and largely according to His Will, yet He acts habitually, and He acts with special emphasis, through the appointed means of grace in the Church, and above all through the sacraments. Such action is consistent with the divine rule ; for as God, who is the God of all the peoples of the earth, revealed Himself pre-eminently in the history of one chosen people, and, although all days are His, yet has sanctified one day and commanded that it above the others should be kept holy, so it is by special rites that He wills to impart in a unique degree the spiritual graces which yet are proper to true and pure religion in all its various aspects. But that the Holy Spirit inspires and informs a holy life—that is the common creed of Christendom. And as the physical life, so the spiritual is mysterious, alike in its origin and in its development. How wonderful a thing it is, as St. Peter puts it, to "grow in grace!"² How subtle and manifold is the process of such growth ! Where

¹ *De Trinitate*, Book iii. ch. x.

² 2 St. Peter iii. 18.

is the man whose spiritual life is not a mystery even to himself? Who is there that can write the tale of his spiritual experiences? Whence do they come, whither do they go—those high desires and holy aspirations, those strange penitences, those exalted resolutions, those intuitions and imaginations which lift the soul, though so sin-stained and sorrow-stricken, into the serene and holy Presence of God Himself? It is the faith of Christendom that they are the breathings of the Spirit of God. He it is who renovates the worn-out life and makes its crooked places straight and its rough places smooth. He it is who bestows the grace of renewal, the bliss of consecration, upon poor sinful souls that have left their first love. And His too are the revelations of things that eye never saw nor ear heard, but “God revealed them by His Spirit.”

Christians, however widely parted in time or place or sentiment, do not greatly differ in this estimate of the Spirit's function. It is an essential element of the Catholic Creed. But it relates to individuals and not to the society, to the parts and not to the whole; and so it expresses at the best but imperfectly the true and full conception of the Holy Spirit's energy in the world.

So long as speculation upon the Holy Spirit deals only with individuals, so long as it is relative only to Christians and not to the Church, it encounters but little objection in the Christian world. But it cannot express the Holy Spirit's operations in their social or corporate aspect without exciting grave and difficult questions. Yet it is worth while to consider if there is not such a

thing as a common character of all Christian society.

The differences of Christians are apt to loom so large before men's eyes in the countries of Christendom that they forget the underlying Christian unity. They are disposed, in fact, to credit other religions with the unity which they desire and despair of in their own. It is not infrequently argued that against the divisions of Christendom stands the solid force of Islam, whereas Mohammedans are as seriously and bitterly divided among themselves, the Sunnis from the Shiahs, and both from other sects, as are the Christians. Nor is it felt that religious dissension among the votaries of the same faith is in some sense a luxury; it is possible or tolerable when the Christian Church possesses the field, but it would give way to collective or sympathetic action, if need were, in the presence of the enemy.

Christians in Europe, it is said, are split into three great bodies, with many subdivisions. Since the eleventh century, and still more since the sixteenth, the hope of uniting them has grown ever fainter. But suppose that the Crescent should again become an imminent danger to the Cross,—suppose that Islam should again threaten to overrun Christendom,—is it conceivable that Christians would not make common cause and close up their ranks, and assert their Catholic Creed, and lay down their lives as brothers in arms for the Lord of them all?

The fact is, that to live always in a Christian atmosphere is to forget what that atmosphere is. It is to make the tacit assumption that the moral

tone or temper of Christianity prevails and must prevail everywhere. Yet a Christian society is absolutely distinct in its principles and laws from a society of Mohammedans or Buddhists or Confucianists or Hindus. It is characterised by a particular moral code; and that code, if it be traced to its origin, is found to issue from the doctrine which Jesus Christ originated and enforced.

There is, then, a Christian society. Not only are there Christian individuals; there is also a Christian society. It is not identical with the Church of Christ; for the Church is the conscience of the society. She is as the leaven working in and through the whole body. It is her office to inspire the society with Christian ideas and sentiments, whether its members are all professedly Christian or not. For a nation may be Christian, as England is, although it contains a number of persons who are not themselves Christians, if the Christian opinion is strong enough to control the lives of others than members of the Christian Church. Jesus Christ, in fact, spoke of His kingdom and of His Church, but they are not the same; the kingdom is the society formed and inspired by the Church.

It is not difficult to specify the moral principles of a Christian society, such as the sanctity of human life, the right of personal liberty, monogamy, the claim of suffering, the duty of progress, the sinfulness of cruelty and impurity, etc.; and men who are not Christians, if they have lived in the atmosphere of Christianity, will often profess and uphold these principles with a splendid self-sacrificing mag-

namity, although it might be difficult for them to allege a reason, if they were put to it, for adhering to them in a way that forbids any thought of surrendering or compromising any one of them.

Christian morality is not only positive, but, as Christians believe, it is accordant with the mind of God Himself ; and, as being such, it is the product of the Holy Spirit's enlightening, sanctifying influence. Wherever a Christian State exists, and, still more, wherever it is built (as has often happened) upon the ruins of a pagan State, there Christianity asserts itself as a moral force. It creates a system of opinion ; and although it may be a system not only novel but alien from all that has preceded it, yet it strengthens itself, it consolidates itself, it gains a hold upon men's minds, and at last the paradox, as the system once was, becomes an axiom, and men take it for granted as being indispensable, and are surprised and embittered if any one disputes its authority.

Modern writers, as has been said already, since the Reformation have been more occupied with the influence of the Holy Spirit upon the personal than upon the social or corporate life. But no conception of the Holy Spirit's Personality can be adequate unless it takes account of the common universal Christian morality as being His work. To create, to preserve, and to diffuse such a morality is the first office of the Holy Spirit in the Church.

But if the action of the Holy Spirit is discoverable in the consistency, not less plainly can it be discerned in the development, of the Christian moral code. Not indeed that a developing morality is the

distinction of Christianity alone. It may be admitted that non-Christian nations have often made a moral advance in the ages of their history, although not so great or so sure an advance as Christian nations. But a Christian thinker lies under no obligation to disparage the virtues of other religious creeds than his own. He recognises the working of the Holy Spirit before and beyond the Christian Church. When Cicero¹ says, "Nobody has ever been a great man without a certain divine inspiration"; or Seneca,² "God is nigh thee, he is with thee, he is within thee. I tell thee, Lucilius, there is a holy Spirit who sits within us, the observer and the guardian of all the good and all the evil that we do. As we treat him, so he in his turn treats us. But without God no one is a good man,"—they lend their testimony, pagans as they are, to the mysterious movement of a Power, apparently divine, in human hearts. The wisest and most sympathetic of the Christian Fathers accepted this testimony. Thus St. Gregory of Nazianzus³ says, "It seems to me that those Greeks who were the better divines, and who approached more nearly to ourselves, were enlightened (*i.e.* by the Holy Spirit); only they differed as to His title, calling Him 'the Mind of the universe,' 'the external Mind,' and so on." So, too, Clement of Alexandria,⁴ "We say that the Holy Spirit inspires one who has believed; but the School of Plato make the mind, which they conceive

¹ *De Natura Deorum*, i. 2.

² *Epist. Moral.* 41, 2.

³ *Theological Orations*, v. 5. The expression "mind of the universe" (*νοῦς τοῦ πάντος*) is Platonic in thought, though not in form; "the external mind" (*ὁ θίπαθεν νοῦς*) is Aristotelian.

⁴ *Stromata*, v. 13, § 89.

to be in its nature an efflux from the Divine Part, to reside in the soul, and the soul in the body."

But as the Holy Spirit acted less directly and regularly in the pagan than in the Jewish, and far less so than in the Christian world, so was the progress of morality less rapid before than after the coming of Christ. Indeed, there are nations as the Chinese, but there are no Christian nations, which have seemed at times to be incapable of any progress. It is in the moral progress of the Christian world that Christians perceive the operation of the Holy Spirit.

Our Lord predicted that the Spirit whom He would send should guide His Church into all the truth, and surely not least into moral truth. That the guiding process should be slow and often painful is what the divine method of revelation would suggest as probable; but it has not ever ceased, nor can it cease.

The Christian Church, from the day of her birth, has raised her voice against certain accepted evils. She has unsparingly condemned infanticide, polygamy, and those other evils of which it is a shame even to speak. She has so utterly expelled them from the world's view that men forget what a battle was hers ere she won the day. It is only in the pages of such a book as Döllinger's *Das Heidenthum und Judenthum* that the cesspool of pagan immorality can be discovered, though but for a moment. The Church, in her crusade against the vices by which Greeks and Romans, and not less the highest and wisest among them than the lowest, were defiled,

spoke with a divine voice never heard on earth before ; and it was, as Christians believe, the voice of the Holy Spirit.

Besides these vices denounced as freely by the Church of the first as of any subsequent Christian age, there are others which she came gradually to see in their true light. She has learnt her lessons, as the ages have passed, in humanity and charity ; but she has derived them from the words and character of her Lord, and in His Name has impressed them on mankind. Her relation to slavery is a story that spreads over eighteen centuries ; it is scarcely completed even now. She was strangely slow in realising the sanctity of the human conscience, the responsibility of wealth or privilege, personal liberty or equality, the universality of the love which Christ enjoins. Some parts of His teaching, as the forgiveness of injuries and the breadth and depth of self-sacrifice, she has never exemplified save in the lives and deaths of a few, and those the highest and holiest, of her children. Yet upon the whole the Church, and the Christian world beneath her influence, has ascended from a lower to a loftier morality. Nor are any names in Christian history more luminous than those which have marked some moral reform—a Telemachus or a Fabiola, a Francis of Assisi, a Francis Xavier, a Luther, a Howard, a Wilberforce, a Damien. And the men and women who have worked these moral reforms, if they were asked how they were moved and strengthened to accomplish them, have ever replied that they felt in themselves a Power which was greater than themselves, and that in Him lay the secret of their

victory. So much at least is clear that every ascending step in morality has been first taken, since the Apostolic age, not by a multitude, nor, as a rule, by the princes and great men of the earth, but by some poor soul, often obscure and often despised, but in whom was "the Spirit of the holy gods."

In a small chamber, friendless and unseen,
Toiled o'er his types one poor, unlearned young man ;
The place was dark, unfurnished and mean ;—
Yet there the freedom of a race began.¹

In the eyes of Christians every moral reform so worked is an instance of the Holy Spirit's action upon human souls. He "bloweth where He listeth." He moves now here, now there, obedient to no law but His own will. But His action, as it is invisible, is irresistible. The forces of earth may be and have been ranged against it ; but He blasts them with the breath of His displeasure, He passes over them in His majesty, and they are gone. *Magna est veritas, et praevalet.* Over truth, over justice, over religion, no man may triumph ; for they are eternal with the eternity of God.

If it should seem that such argument as has been adduced is sufficient to prove the operation of a personal Power, whom Christians designate the Holy Spirit, in the moral achievements and enterprises of humanity, then it will be felt to be antecedently not improbable that He who inspires the hearts of men to do the right will, or at least may, inspire them equally to know the truth. Truth, indeed, is in the Bible usually contrasted not with

¹ Lowell.

intellectual error as its opposite, but with moral evil. The Scriptural antithesis to truth is sin. Or, in other words, moral truth is in Holy Scripture regarded as far more important than intellectual. Yet there is a sense in which faith and conduct are, as Christians believe, inseparably connected. For not only does a true faith naturally issue in good works, as a person's actions, if they are reasonable, are determined or influenced by his speculative attitude towards God and man, but without the temper and practice of right conduct it is impossible to reach or retain a true faith. "If any man," said our Lord,¹ "willeth to do the will of him that sent me, he shall know of the teaching, whether it be of God, or whether I speak from myself."

The truth, then, of which the Holy Spirit is the Author, possesses and must possess a moral element. It is religious truth, not secular or scientific. According to our Lord's teaching, as interpreted by the Church, there is no reason to suppose that the Holy Spirit would inform the minds of Christians, individually or collectively, upon questions of astronomy or geology or political economy; but upon the law of morals (as has been already argued), and not less upon the Being of God, upon the Divine Plan of Redemption, and upon the economy of the Faith, it was reasonable that they should look, and in fact they did look, for His enlightening grace.

It seems, then, to Christian eyes, that the Catholic Creed was framed under the inspiration of the Holy Spirit. Whatever may have been the

¹ St. John vii. 17.

failings and faults of the Ecumenical Councils, they were not left to themselves in their deliberations and resolutions. No fact of Christian history is more remarkable than that from these Councils should have emerged a Creed, a body of belief, so clear, so cogent, and so Catholic as to have commanded, after a brief agony, the loyal assent of the whole Christian world from the fourth or fifth century to the present time.

But the process of the Holy Spirit's guidance did not cease with the formation of the Nicene or Constantinopolitan Creed. After all, the moral element in the Creed is less visible, perhaps, than the intellectual. For the Creed is the sum of inferences from Holy Scripture rather than from the intuitions of the human heart.

There are many questions of theology which lie beyond Creeds. And it is in these that the Holy Spirit works effectively. For instance, a change has passed in Christian history, and is passing still, upon the conception of God. It is a softening, sanctifying change. It has come about slowly, almost imperceptibly. The Acts of the Apostles reveals the difficulty of the early Church in apprehending the Fatherhood of God as relating not to Jews only but equally to Gentiles. I sometimes think that no difficulty of the Church in all her history has been greater than that. For orthodox Jewish minds, even when emancipated from the trammels of Judaism, must have felt it a wild, strange paradox to be told that "there is neither Jew nor Greek, there can be neither bond nor free,

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there can be no male and female";¹ or again, "there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman, but Christ is all, and in all."² The Church of the first four centuries, with her passion for orthodoxy, the Church of the Middle Ages, with her passion for unity, were disposed to narrow the bounds or conditions of divine favour. Even more rigid, because more logical, was the theology of St. Augustine, of Calvin, and at last of Jonathan Edwards. The realisation of God's infinite pity has been a long and weary process in the world. It is not accomplished yet; but it is sure to come. Whatever drawbacks there may be—and there are many—to the moral progress of the human race, its one clear gain is in compassion. "Man's inhumanity to man," as Burns has called it, is less cruel, less conspicuous, in each succeeding generation. And with the softening of human manners coincides a tenderer conception of God's relation to His children. It becomes impossible to believe, impossible even to imagine, that He should visit their sins with any chastisement but such as tends to their ultimate good. He cannot be at once the Author of mercy and the impersonation of wrath. His one unchanging and unchangeable name is Love.

In the mitigation of theology is seen the work of the Holy Spirit. He is taking of the things of Christ and declaring them to men. It is His bidding—it can be no other—that constrains men to see the mind of Christ, not in isolated passages and phrases, but in the broad general spirit of the

¹ Gal. iii. 28.

² Col. iii. 11.

Gospel. And if beneath His influence the thought of God is somehow mitigated and sanctified, as the ages run, so also is the thought of man himself. It was a theological doctrine—it was never a belief of the human heart—that the nature of man was wholly corrupt. Of his weakness and wickedness, of his proneness to evil, his falling away from his high desires, his sinning against the light, there is, alas, only too much evidence in the world. But that he is hopelessly bad, half devil and half beast—that is what nobody but a theologian could have dreamed. The Holy Spirit, who Himself “helpeth our infirmity,”¹ has revealed the heart of God as beating in sympathy with every human effort after holiness. And the Christian faith is that man is made in the image of his Maker, and that never, in spite of all his sins and shames, can he wholly lose that image. To recover and restore it, that he may be conscious of it as his immortal privilege, is the office and the blessing of religion.

Man has learnt many lessons in the ages of history, and some of them he has learnt against his will. Of intellectual revolutions the Copernican astronomy has been the greatest. None has so utterly or so suddenly transformed man’s conception of himself and of his relation to the Universe. Yet in the retrospect it may justly inspire hope. For if religion has proved compatible with astronomy,—nay, if it has never been more signally or sublimely illustrated than in the lives of the astronomers, no scientific discovery can well avail to shake it. For

¹ Rom. viii. 26.

in proportion as man has come to realise the triviality of his material goods and his intellectual achievements in comparison with the ages and spaces of the Universe, he has more and more clearly seen the source of his greatness in the soul. Jesus Christ Himself, by His insistence upon the value of the soul or spirit of man, revealed a compensation for whatever loss human nature sustains in its dignity by the sense of its feebleness and transitoriness. And the Holy Spirit of God acting upon the human spirit ever attests the affinity of human nature to the Divine.

Theology changes ; it changes under the influence of the Holy Spirit ; it becomes a clearer reflection of the mind of God. Such a change is in the nature of things inevitable. Even if truth is always the same, the expression of it is variable. And truth itself cannot be fully taught until men are intellectually and morally fitted to receive it. Principles remain, but applications and inferences alter. To unite and harmonise stability with elasticity, the permanency of truth with its many varying phases or aspects, is a main difficulty in religion. Jesus Christ saw the difficulty and confronted it. He found the solution of it, as has been already said, in His doctrine of the Holy Spirit. The Holy Spirit (as He taught) should "teach" His disciples "all things";¹ He should "guide" them "into all (the) truth."² But the teaching and guidance of the Holy Spirit should not be original or arbitrary ; it should be only the revival or elucidation of the teaching given by Jesus

¹ St. John xiv. 26.

² St. John xvi. 13.

Christ Himself. "He shall not speak from himself; but what things soever he shall hear these shall he speak; and he shall declare unto you the things that are to come."¹ "He shall take of mine and shall declare it unto you."² He "shall bring to your remembrance all that I said unto you."³

Such was the promise; and has it not been realised in the long history of the Christian Church? Has not the Holy Spirit been ever teaching new lessons of faith and duty? and have they not all issued from the Gospel of Christ Himself? Thus the religion of Christ is ever old and ever new. It is based upon immortal and immutable verities. But it is susceptible of accommodation to progressive thought and feeling. It is everywhere the same in essence, yet not the same in form. It is at home all the world over; there is no nation of men among whom it cannot lift its head; it is the one religion which possesses any hope or prospect of universality. Although the thought of a world united in faith is as yet no more than the first faint flush of sunlight on the western hills, so much at least is clear that, if there shall ever be a world-wide religion, it can be none other than the religion of Jesus Christ.

The promise of the Holy Spirit's guidance is the great incentive to a reverent freedom in religious speculation. It is always perilous to set a bound to human thought. So many truths now everywhere accepted have been at some time rejected and despised. The Church, believing in the Holy Spirit,

¹ St. John xvi. 13.

² St. John xvi. 14.

³ St. John xiv. 26.

is never entitled to declare that no new truth can be attained, or that no new light can be shed on any truth that is old. Her strong faith is that across the swollen angry waters of religious controversy the Holy Spirit in the end will steer her bark to the peace and safety of Divine Truth.

So far it has been argued in this Essay that Christian history, in full accord with the teaching of Christ, lends its testimony to the Presence of a Divine Power inspiring human wills and consciences, and directing the Church of Christ and Christian society to an ever clearer apprehension of moral and religious truth in all the ages. And certainly, whatever theory of this advance, whether in morality or in spirituality, be entertained, the fact of it may be said to be beyond dispute ; nor is it easy to dis sever the fact from the express anticipatory teaching of Christ.

But it is not enough to show that the advance takes place, or even that it takes place under the influence of the Holy Spirit. Such questions as the following at once arise : How does the Holy Spirit act ? Does He act upon all minds, or upon all Christian minds, simultaneously ? or does He act through some special channel ? Is there any inspired man, or have there ever been inspired men, whose office it was to convey His revelations ? or is it possible that His revelations are contained in a book ?

Practically these questions, however, resolve themselves into two : What is the relation of the Holy Spirit (*a*) to the Bible, (*b*) to the Church ? And these questions cannot properly be answered apart from some preliminary considerations.

No doubt it is possible that in the revelation of spiritual truth God might adopt some extraordinary means. There can be no reason why He should not set up an accredited official person as the exponent of His will. Nor is there any reason why He should not invest a special family or class with the prerogative of ascertaining and enunciating new truths. All that can be said is that that is not His ordinary way of revealing Himself to mankind. It is certain that neither any person nor any class of persons is empowered and privileged to enjoy a monopoly of invention or discovery in human secular subjects. So far is this from being the case, that the process of human knowledge would seem especially calculated to baffle expectation. Who could have predicted the birth of genius, wherever it has appeared in the world? Who could have anticipated a Homer or an Aristotle, a Dante, a Shakespeare, a Raffaele, a Michael Angelo, a Newton, a Kepler, a Handel, a Beethoven? God keeps certain gifts (if one may so speak) in His own hands, such as genius or beauty, and it is not in human power to say when or where they shall be found.

And what is true of great discoveries or productions in literature, or science, or art, is not less true of moral innovations. There is no official agency by which morality is improved. The men and women who have approved themselves as moral reformers in Christian history have for the most part not received any grace of authoritative appointment or ordination; they have not been dignitaries of the Church, or theologians, or ecclesiastics, but simple

men and women whose lips have been touched with fire from off the altar of God. The Roman Catholic Church herself, though it is in her that organisation has attained its highest point, has owed far less a debt, in the sphere of moral initiation, to Popes and Cardinals than to the founders of religious orders, to her missionaries, her brothers of charity, her sisters of mercy. Not to the official hierarchy but to humble souls in many lands and at many times has God revealed the secrets of the perfect life. Too often the hierarchy has opposed and thwarted the reforms which it ought to have been the first to appreciate. And here again, in the moral sphere as in the intellectual, nobody can foretell that a discovery will be made, or when or where. It is something that lies beyond all human penetration in the mind of God Himself. "The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit."¹

It may be unsafe, and yet it seems reasonable upon historical evidence, to add that the official class (if it may be so called) has not generally played the leading part even in the development or evolution of Christian truth. In all the Christian Church, and in the Roman Catholic Church as much as elsewhere, truth has ascended from the lower regions to the higher; it has sprung up in some humble cell or distant valley; it has been despised and eschewed, and even persecuted; it has fought its way to credit or honour; and only at last, after

¹ St. John iii. 8.

many days, has it received the stamp of official consecration. Dr. Salmon, writing as a partisan, has plainly asserted that the Infallibility of the Popes has never originated spiritual truths; at the most it has set its seal to doctrines or definitions which have gained for themselves the favour of the Church.

In the history of moral and religious discovery two epochs are important, and two alone. The first is when a truth is launched upon the world; the second, when it gains general acceptance. For the truths of morality and religion may become as axiomatic as truths of science. The Christian world is not less positive as to the wrong of slavery or polygamy than as to the error of the Ptolemaic astronomy. It believes in liberty, but in liberty subject to the moral law. It recognises that Christian civil society is based upon certain tacit or express moral conventions, and it will not allow men to emancipate themselves from these conventions, so long as they enjoy the protection and benefit of the social system. Of the moral condition which society attaches, and justly attaches, as I think, to its own membership, no more striking illustration can be given than the attitude of public opinion in the United States of America towards Mormonism. It is well known that J. S. Mill in his *Essay on Liberty* was disposed not to approve but to tolerate Mormonism. He saw no reason why the Mormons should not be free to indulge in the practice of polygamy. But there is another way of looking at Mormonism than Mill's. Christian society cannot always afford to let moral questions

remain open. It cannot advance—nay, it cannot hold its ground—if it has to establish first principles every year. It must assume that the moral positions so hardly won by the efforts of fifty generations are impregnable. Mill's Essay, in its treatment of Mormon polygamy, as indeed in its treatment of marriage generally, is a witness to the insecurity or instability of moral principles, unless they rest upon faith in an immutable God. But public opinion is sometimes wiser than philosophical. And although the lawfulness of polygamy in the Mormon community was argued as a matter not of civil only but of religious liberty, public opinion in the United States would have none of it. In the freest of political constitutions a definite limit was set to individual freedom. The American people were invited to treat morality, in one of its high aspects, as optional, and they declined.

It is not necessary in this Essay to dwell upon the instance of Mormonism except so far as it has served to evince the strength of Christian moral sentiment. That such a sentiment exists, and that within its due bounds it may be imperious and intolerant, is all that needs now to be urged. And if it be asked, as it must be, how it gains an authority so absolute, the only answer which Christian hearts can give is that it is the infallible result of the Holy Spirit's action upon human wills and consciences. The Holy Spirit acts through no accredited agency. He breathes some deep moral truth into the hearts of men ; He strengthens and fosters it ; He establishes it beyond contradiction. There is no man nor

any body of men divinely empowered to determine, to modify, and to revise it. Its origin, its development, its predominance, are all mysterious. But its history from the day when it is first uttered to the day when it is everywhere received is subject, at all its stages, to the inspiring and guiding influence of the Holy Spirit.

May it not be said that public opinion itself upon moral questions assumes a new dignity when it is felt to be in some sense the working of the Holy Spirit?

Christianity is the great democratic force upon earth. It is so, not as denying or disparaging human inequalities, but as insisting upon the deep essential equality of all men. For in every man it sees the energy of the Holy Spirit; in every man it sees the promise of immortality. And it judges that, in comparison with these august and awful privileges which are common to all men, such distinctions as may exist of wealth or rank or intellect between man and man are worth no more than the fine dust of the balance.

Thus the faith of the Holy Spirit forbids despair. It is well known that for two or three centuries after the Incarnation the streams of Christian and pagan literature flow side by side. But how great a distance lies between them! It is the difference between youth and age, between hope and despair, between the rising sun in the heaven and the dying day. And the explanation of the difference is not merely that Christianity was new, and the religions which it fought and overcame were worn out; it lies in the nature of Christianity itself: "Where the

Spirit of the Lord is, there is liberty.”¹ Hope is the child of Christian faith. Just as no Christian who believes that God is on his side can feel any doubt as to the ultimate prevalence of Christianity in the world, so none who believes in the active influence of the Holy Spirit can despair of victory over any personal evil. There were vices which were taken as natural in the pre-Christian world; they are taken as natural to-day outside the Christian world; but Christianity has driven them out of sight. In one signal matter the conversation of Socrates with Theodote, as related in the *Memorabilia*² of Xenophon, and the conversation of our Lord with the woman taken in adultery in the 8th chapter of St. John’s Gospel, mark the contrast between the pagan and the Christian estimate of impurity. For purity is somehow the testing virtue of character. It is dear to all high souls, but dearest to one whose life is closest to God; for it is in a pre-eminent sense the divine virtue. And if it be said that purity is too hard for nature, the only sufficient answer is still, as it ever was, St. Paul’s: “Know ye not that your body is a temple (or “a shrine”) of the Holy Spirit which is in you, which ye have from God”?³ “Know ye not that ye are a temple (or “a shrine”) of God, and that the Spirit of God dwelleth in you? If any man destroyeth the temple (or “shrine”) of God, him shall God destroy; for the temple (or “shrine”) of God is holy, which temple (or “shrine”) ye are.”⁴ Similarly, the faith of the Holy Spirit produces

¹ 2 Cor. iii. 17.

² iii. 11.

³ 1 Cor. vi. 19.

⁴ 1 Cor. iii. 16-17.

charity. For if He bloweth, like the wind, "where he listeth," then it is unsafe—it is impossible—to limit His influence. All men, and all especially who bear the name of Christ, are or may at any time be the subjects of His special inspiration; He may reveal Himself to them and not to others; He may act, and does, through the regular channels of grace, *i.e.* the sacraments, but He may also act otherwise according to His sovereign will; and it is not in asking whether a person is or is not a fit recipient of revealed truth, but whether it is indeed the truth, and if so, how it can be embraced and inculcated and made a living law of conduct, that the Christian temper is shown. There would be less bitterness, less uncharitableness, in the world if there were a deeper realisation of the Holy Spirit's Presence among men.

But the conclusion to which these thoughts lead is that moral or religious progress in Christianity depends upon the initiation of individuals who stand in advance of their age, and upon the ratification which Christian public opinion accords to their high teaching. It is the privilege of the few to read the mind of Christ more clearly than others. It is the privilege of the many, by steps however slow, to walk in obedience to His ascertained and asserted will. And all history, and Christian history most of all, as it is there that the Spirit operates with greatest power, evinces the gradual inevitable triumph of the law of Christ over all lower conceptions and postulates of duty.

It is thus that the Holy Spirit performs His function of guiding the Church and the Christian

world "into all (the) truth." He inspires truth, and He inspires the passion for truth. For truth asserts a commanding power over mankind. They may dislike and distrust it; they may turn their faces from it; but it haunts them; it may be slain to-day, as they lightly think, but it rises from its grave to-morrow, and soon or late they must hear it and obey its voice. And the way of truth lies in the action of the Holy Spirit of God upon human consciences, and the response of human consciences to His action. "The Spirit itself beareth witness with our spirit, that we are children of God."¹

But while it is laid down, as a fact of experience, that the Holy Spirit operates influentially upon human intellects and consciences, and while all Christians acquiesce in the theory of His operation, it is not so easy to define why, or how, or at what times He becomes operative. Is His revelation habitual or sporadic? How is it recognised? What form does it naturally take? Is there any safeguard against its being forgotten or corrupted or misunderstood?

And the question leads at once to the doctrine of inspiration. What is inspiration?

So much has been said or written about it, and it has given rise to antagonisms so bitter and acute, that the only safe way of examining the nature of the Holy Scriptures must, as it seems, be to ask what they declare or imply about inspiration itself. They do not indeed explain the nature of inspiration. "The Scripture," it has been said, "with that reticence which is one of its marked peculiarities,

¹ Rom. viii. 16.

gives no disclosure of the mode which the Holy Spirit adopted.”¹ But although the word “inspiration” is almost foreign to the Old and New Testaments, the idea of it is common to them both. Wherever the sacred writers assert that God spake to a person, or put a thought into his mind, or endowed him with some spiritual gift, there is inspiration.

Now it has been shown that in the Old Testament inspiration, as so conceived, is freely attributed to various persons. It is the property of artists, of judges, of warriors, of kings, as well as of prophets expressly commissioned to declare God’s will.

Again, it has been shown that this inspiration was occasional and intermittent; it was a sudden access of strength or wisdom or potency; it served a special emergency; then it faded away. In the New Testament spiritual gifts, as St. Paul’s Epistles exhibit them, are rather lasting graces of the character than special impulses. But of our Lord alone is it said that the Spirit “abode upon him,” as though permanently and perpetually.

It would seem, then, that the Biblical conception of inspiration is somewhat larger or more elastic than it has been in modern theology. When inspiration occurred in the prophets or seers or other exponents of God’s will, it differed widely, no doubt, from the inspiration of skilled rulers or political leaders; but it did not differ generically; it did not require to be denoted by a separate phrase or a separate name. Gradually, however, the moral

¹ Smeaton, *The Doctrine of the Holy Spirit*, Lect. iii. p. 167.

or spiritual element in inspiration became predominant. In the Old Testament itself inspiration, as history proceeds, becomes almost exclusively the prerogative of the prophets. In the New Testament "the fruit of the Spirit," as St. Paul calls it, alike in writing to the Galatians¹ and to the Ephesians,² is seen in certain moral and spiritual qualities; but they are not such as would now be naturally attributed to inspiration. Nowhere in the Bible is inspiration confined to the teaching—still less to the literary teaching—of God's will. Yet that is the highest product or exhibition of inspiration.

But here a difficulty occurs as to the perpetuation of revealed teaching. For it is not enough that a revelation should be made; it must be preserved. The teacher passes away; how can his teaching survive him?

One of the strange and striking facts of history is that so many of the teachers who have most profoundly influenced human thought have left no writings behind them. Of Gautama, of Socrates, of Christ Himself, not a written syllable remains. The world is dependent for its knowledge of the truths which it is its highest concern to know upon the reports of contemporary or later authorities, who often, as it seems, enjoyed no special opportunity of verifying the exact language of the masters whose thoughts they declared or interpreted to mankind. And how different are the lights in which the same unique Personality may reveal itself to two or more persons, even though they be close friends, will be fully apparent to any one who compares the delineation

¹ v. 22, 23.

² v. 9.

tions of Socrates in the *Dialogues* of Plato and the *Memorabilia* of Xenophon, or the characteristics of our Lord's teaching as portrayed in the three Synoptical Gospels and in the Gospel of St. John.

However, it is inevitable that, if a revelation is made, it must soon or late be committed to writing ; it cannot be entrusted to a vague and various tradition. The only security for its correctness is its literary form. For the Christian world the Bible performs this wonderful service, that it keeps the revelation intact. And the common belief of Christians is that the Bible is distinguished from other books by a special quality of inspiration.

What is the inspiration of the Bible is a question upon which it will presently become necessary to dwell. But so far as the origination and the acceptance of Biblical truth are themselves concerned, it is clear that they follow the general line of the Holy Spirit's working. As He has dealt with men in the ordinary process of moral and spiritual enlightenment, so He deals with them in the revelation of the Bible.

The Holy Spirit in the Bible, as elsewhere, has revealed Himself through individuals standing in advance of their own age. In other words, His instrument or vehicle of revelation was spiritual genius. The psalmists and prophets of the Old Testament, the evangelists and apostles, and especially, perhaps, St. John and St. Paul in the New, are as the soaring peaks of human thought ; and, like the peaks in mountain-chains, they seem to rise in lofty gradation one behind the other. And as in scientific progress or moral progress outside

the Bible, so within the Bible itself, each fresh illumination touches first some snow-clad solitary height, then slowly descends, until at last it bathes alp and forest and valley beneath in the radiancy of truth.

God is the same in all the aspects and modes of His Providence ; and in spiritual revelation, as in physical science or in ethics, he chooses some few individuals to be the inspired discoverers and interpreters of His will. It has been His purpose to act upon a people through chosen individuals, and upon humanity at large through a chosen people.

Again, the spiritual revelation, like the moral or the physical, is not instantly or suddenly complete, but it takes a slow course. It extends over many ages of human history. At one time it has been retarded by apathy or ignorance ; at another it has been accelerated by spiritual genius. It has been subject to vicissitudes, interruptions, and reactions. But upon the whole it has passed, and is passing still, from a lower stage to a higher, from darkness to the twilight, from the twilight to the full and perfect day. It is not in the Pentateuch what it is in the Psalms, or in the Psalms what it is in the Prophets, or in the Prophets what it is in the Gospel of our Lord. Nor is any one a competent judge of revelation unless he has what may fairly be called a sense of historical perspective. For in the Bible, and in the characters and histories which compose it, there is the same progressive enlightenment as in the secular world. "It is one and the same Spirit in the Prophets and in the Apostles ; only in the one He dwelt for a moment, in the

others perpetually. . . . To the one the Spirit was distributed in moderate degree; upon the others He was poured out in His plenitude; to the one He was given but sparingly, to the others He was abundantly vouchsafed.”¹ And as the revelation of the Bible originates in the words of certain inspired or gifted individuals, so it has received its stamp or warrant from the universal Christian conscience. No event sheds greater light upon inspiration than the history of the Canon. The Bible is not a single book, but a collection of books; it is, as St. Jerome was wont to say, “the Divine Library.” It did not fall, like the “image from Jupiter,” out of Heaven, but it grew with the growth of the Jewish nation and the Christian Church. Its several books were written at many times and in many places; they may even be anonymous; some of them were accepted at once as canonical; others—the so-called *Antilegomena*—struggled, as it were, into gradual recognition; and it was not, perhaps, until the first century before Christ that the Canon of the Old Testament, or until the fourth century after Christ that the Canon of the New Testament, was completed.

And how was the formation of the Canon ultimately effected? Not by authority, not by any law of the Church, not by any decree or ordinance of any Council, but by the slow implicit consent of Christian opinion. It was by a spiritual instinct that the Church separated the canonical Scriptures from other writings. And the characteristic of this instinct was that it resided not in any person,

¹ Novatian, *de Trinitate*, 29.

however august, nor in any body, however highly cultivated, but in the Church, in the sober mass of Christian men and Christian women. The same public opinion which has set its seal in history upon successive moral principles and ameliorations sealed the collection of books which is known as the Bible with its approval. No doubt the approval was the result of a certain testing process. But it was a slow process—indefinite, unscientific; it was not the work of anybody in particular; it was the sum of numerous scattered thoughts and inferences and impressions; but when it was finished, it commanded general assent, and from that assent there has never been any departure in Christendom. Except in reference to the Apocrypha, which the Roman Catholic Church invests with an authority denied by the Churches of the Reformation, the estimate of the Bible in the whole Christian Church is unanimous.

It is impossible that Christians, with the teaching of Christ before their eyes, should not discern in the apparently fortuitous course of events by which the Canon of Holy Scripture was determined the present energy of the Holy Spirit of God. That a miscellaneous body of writings, so widely discrepant as are the Scriptures in date, in place, in character, in authorship, should all and equally have won the veneration of the Christian Church all over the world for sixteen centuries, is such a result as must impress a reverent mind with the sense of a constant providential guiding. "It is," as Dr. Sanday says, "certainly a wonderful feat on the part of the early Church to have by degrees sifted out this mass of

literature, and still more wonderful that it should not have discarded, at least so far as the New Testament is concerned, one single work which after generations have found cause to look back upon with any regret."¹ It is an instance of the Holy Spirit's action leading the Church into the plenitude of truth. "The Bible was formed," in Bishop Westcott's words, "even as the Church itself was formed, by the action of that Holy Spirit which is the life of both."²

But the Bible, although venerated by all the Churches of Christendom, and by the Roman Catholics as much as by other Christians, has occupied its supreme eminence in the history of the Reformed or Protestant Churches. To them it has been the soul of the religious life. For if it were wrong to say with Chillingworth that "the Bible, the Bible only, is the religion of Protestants," yet at least it may be said that, as the respect for the Church has diminished, the respect for the Bible has, until quite modern days, increased, and that, where Protestantism has been most pronounced, it has thought most of the Bible and least of the Church.

Between the Church, however, and the Bible no contrast or conflict properly exists. To set the Bible in its true light is the most promising means of setting it also in its true relation to the Church. For the doctrine of the Holy Spirit is, in Coleridge's philosophical language, the "mesothesis" of the Bible and the Church. "The Papacy," he says, "elevated the Church to the virtual exclusion or

¹ "On Inspiration" (*Bampton Lectures*), p. 27.

² *The Bible in the Church*, p. 293.

suppression of the Scriptures; the modern Church of England, since Chillingworth, has so raised up the Scriptures as to annul the Church. Both alike have quenched the Holy Spirit as the *mesothesis* of the two."¹

What is the quality, then, which has given the Bible its unique hold upon the affections and imaginations of Christendom?

It is not the literary distinction of the Bible. The Bible, indeed, as a modern writer² has contended, is a literary product of the highest order. It is raised above all common secular literature by a difference not so much of degree as actually of kind. It transcends the religious literature of all the peoples of the earth. A study of the Koran may excite a feeling of surprise at the poverty of a book which has solaced and inspired so many eager human souls. But the Bible stands alone in its sublimity and sanctity. One of the wisest and best of men,³ who in his generation was uniquely qualified to pass a judgment upon the sacred books of all religions, wrote: "I have carefully and regularly perused the Holy Scriptures, and am of opinion that the volume, independently of its Divine origin, contains more sublimity, purer morality, more important history, and finer strains of eloquence, than can be collected from all other books in whatever language they may have been written." Yet the literary distinction of the Bible is lost to view in the dazzling light of its spiritual pre-eminence.

The Bible is a noble literary creation; it is also

¹ *Literary Remains*, iii. 93.

² Mr. Moulton, *The Literary Study of the Bible*. ³ Sir William Jones.

a sublime moral authority. Yet this again is not the secret of its power. Wherever the Bible is freely read and honestly studied, wherever it controls and consecrates society, there is freedom, there is progress, there is personal strength of character, there is a living sense of responsibility to Almighty God. It is easy to censure particular passages of the Old Testament. To say that they offend against modern ways of thought or expression is only to say that the early parts of the Bible are older than the later. The free circulation of the Bible is a venture of faith. It is not without a realisation of possible danger, but in the assurance of a far preponderant blessing that the Church has placed her own credentials in the hands of the people. She has trusted the people, and they have not belied her trust. She has admitted them to the Holy Place of her faith, and they have felt themselves awed and hallowed by its sanctity. And when the first public reading of the Bible occurred in cathedrals and churches at the Reformation, and the people in their gladness flocked to hear it, it was as though the vision of a new heaven and a new earth had dawned upon them, and they had seen God face to face.

The Bible appealed not to the intellect nor to the taste, but to the conscience of humanity. It was the voice of God speaking to men. And, as deep answers to deep, so the human spirit made answer, strong and silent, to the Divine. The Bible is the one entirely spiritual book, the one book wholly adequate to the spiritual faculty of men.

No wonder, then, that as Christian thought

realised the inspiration of the Bible, it began to invest the Bible with divine prerogatives. It ascribed inerrancy and infallibility to the Bible. Whether its theory of inspiration was spiritual, dynamic, or mechanical, it instinctively felt the need of some theory to account for the character which it discerned in the Bible, and discerned nowhere else in the literature of the world. But it fell into error, as soon as it hazarded a theory hard, precise, and literal. For the highest truths upon earth can never be defined ; they are wrapped in a cloud of mystery.

But while the thought of the Christian world, in its reverence for the Bible, tended to set up the Bible as an arbitrary sovereign, the tendency was aggravated at the Reformation, when one half of Christendom awoke to realise that it had cut itself adrift from the central authority to which all Christians had looked for guidance in faith and morals. Half of Christendom lost its head, as it were, in a fright ; it recoiled from the visible consequences of its own audacity, and in a moment of haste it substituted for an infallible Person an infallible Book. And now for three centuries and more that half of Christendom has been hard at work to attain a stable position between two impossible extremes.

The question is, then : In what sense is the Bible a Divine Book ? An Essay upon the Holy Spirit cannot leave that question unanswered. For it touches the very nature of inspiration. That such answer as can be given to it must be partial and tentative, that it cannot aspire to shed much light upon old difficulties, and that with the increase of knowledge it must give way to other and wiser

theories than its own, is a reason not for refusing to ask the question, but for a deep reverence and reticence in trying to answer it.

It is a favourite Christian thought, to which the fathers of the early Church afford a sanction, that "the Word" or "the Word of God" possesses two parallel meanings; it may mean the written or spoken word, the Book, the Bible, but it may also mean the living or speaking Word, the Logos, the Christ. Nor is it always easy to decide which is the true meaning in particular passages, as in the Psalms when it is said, "By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth";¹ or again, "He sendeth out his word and healeth them and delivereth them from their destructions."² But, as in the living word, so in the literary there are two elements, the divine and the human, intermixed, it is true, and even at times indistinguishable, but alike essential to the mysterious unity which they compose.

Thus our Lord Himself is God and Man. Yet is it possible, in His human life at least, to draw a sharp dividing line between the two elements, the divine and the human, and to decide exactly where the one begins and the other ends? The record of the Gospel shows Him as living, up to a certain point, the common life of common men, eating and drinking, moving from place to place by ordinary means, with His hours of hunger, weariness, and sorrow, doing good and getting but little thanks for doing it, and at last passing to a painful death. That is the story of His life; and if it were all, He

¹ Psalms xxxiii. 6.

² Psalms cvii. 20.

would be no more than a man, like other men. But to His life—to its higher element—belong not less the superhuman words and deeds, the claims, the self-assertions, the prophecies, the revelations, which lift it far above the level of humanity. And to be oblivious or unconscious of these characteristics, or to see them yet not to see them in their true light, is to realise the lower but not the loftier aspect of the Incarnation ; it is to fall below the proper dignity of the Son of God.

For the Incarnation is a veiled revelation. In it humanity is permitted to gaze upon the Godhead as upon the sun shining in his strength, not directly, but “through a glass darkly.” It was a true insight into divine things that inspired Charles Wesley’s line—

Veiled in flesh the Godhead see ;

for It was veiled, yet through the veil the disciples of the Lord, while He was upon earth, could ever and again catch sudden sublime glimpses of His Deity. Thus in the living Word there is a divine element half concealed, yet half revealed, within the human ; there is the Kenosis, as it is called, the sacrifice, the humiliation, but beneath it the very essence of the Godhead. He who is the Son of man is also the Son of God.

So, too, is it with the written Word of God, the Bible. It contains a human element ; it is a book like other books ; it was composed at many times and in many manners by many different writers ; its parts were brought together by human hands, and have been preserved by human means ; it has

been subject to the chances of time ; it has been criticised and challenged ; it is not free from fault or error or infirmity. But to look at it in its parts only and not as a whole, to fix attention upon its details and not upon its general vast effect, is as though in some great cathedral one were to scrutinise a window here or a carving there, and pay no regard to the simple majestic harmony of the whole. For in the Bible, from the first page to the last, breathes through its earthly elements the ineffable Spirit of God. No visible work of God, then, can afford a better example of the Holy Spirit's power and influence than the Bible. If it is possible to see what inspiration is in the Bible, it can be realised, if not comprehended, in other subjects. That the truth respecting the Bible will be found to lie somewhere between the double "falsehood of extremes" accords perhaps with the probability of things. The absolute untrustworthiness of the Bible or of the Old Testament, or even of such parts of the Old Testament as are most vulnerable, is *à priori* as unlikely as its absolute inerrancy. But if the Bible stands in an unique relation to God, as the exponent of His mind, it will naturally display something of His divine character.

Apart, however, from any question of inspiration, it seems that to the general truth of the Old Testament and of the New, there are two living witnesses whose authority it is difficult to impugn. One is the Jewish people, the other the Christian Church. Of the Church as attesting and accrediting the New Testament theologians have always shown themselves fully conscious. But what the Church is to

the New Testament, the Jewish people is to the Old. For who can suppose that the Jews have been wholly mistaken in their estimate of their own historical Scriptures? In the dim and distant recesses of history, as far as study avails to penetrate it, there is seen always the same people preserving its unmistakable identity, encountering exile, persecution, and death for its ancient faith, cherishing the same Scriptures, the same beliefs, the same traditions, nerved by the unfading memory of a glorious past, and inspired by the confident anticipation of a yet more glorious future. And so long as that people endures, their dramatic character alike in good and in evil days will afford positive testimony, not, indeed, to every letter or sentence of the Old Testament, but to the Old Testament as a whole, to the great events of which it is the literary depositary, such as the Call of Abraham, the Exodus from Egypt, the Mosaic legislation, the conquest of the Promised Land, the Monarchy, the Captivity, and above all else, to the immemorial anticipation of the Messiah.

And if the Old Testament be so well attested, how much more the New! The Christian Church stands or falls with the Christian Gospels. For if the story of the New Testament be a myth, then is it impossible that the Church with her ministries, her offices, her sacraments, her august demands, her sublime distinctions, should hold her ground. For the Church appeals to the authority of the facts which the Gospels relate. She traces her history backwards to the Cross. Nor has any explanation of the Church's life been ever given but such as is contained in the New Testament.

But if it is claimed, in the name of inspiration, that the Bible possesses the note of infallibility, it becomes natural to ask how the writers of the New Testament, who were *ex hypothesi* under the guidance of the Holy Spirit, dealt with the Old. Did they make an idol of it? Did they abstain from any free handling of its subject-matter and even of its language?

To this question the answer supplied by the New Testament is decisive.

Two features there are which characterise the writings of the New Testament in relation to the Old.

On the one hand, the divine authority of the Old Testament is everywhere taken for granted. There is no possibility of any mistake or doubt about it. That "every scripture" is "inspired of God,"¹ that "men spake from God, being moved by the Holy Spirit,"²—these are simple positive axioms of the New Testament. It is impossible in face of them to put aside the doctrine of the Holy Spirit's influence upon the Old Testament as if it were not established by an unmistakable Scriptural warrant.

But, on the other hand, it is the fashion of writers in the New Testament to treat the Old with a surprising, and often an actually startling liberty. Nor is it our Lord Himself alone who does so, as in the Sermon on the Mount, where, with the authority that was His and His alone, He swept away one after another the express enactments of the Mosaic law. "It was said by (or properly "unto") them of old time . . . But I say unto you." More

¹ 2 Tim. iii. 16.

² 2 Peter i. 21.

significant is the language of St. Paul. He was a Jew, a Hebrew of the Hebrews, a Pharisee of the Pharisees, a devoted lifelong student of the Old Testament. He quotes it in his Epistles again and again; but how does he quote it? Not generally from the Hebrew original text, but from the Greek of the translation known as the Septuagint, which is often widely alien from the Hebrew, and not as a rule accurately or literally even from that, but with a strange latitude, varying the language, welding different texts together at his will, and often applying them to such circumstances as cannot ever have been in the minds of the author who wrote them. It is true that the ancient world, whether Jewish or pagan, knew nothing of the duty of quoting words exactly and specifying the source from which they were taken. There is hardly such a thing as an accurate quotation in classical literature. But the simple fact that St. Paul in his quotations treated the Old Testament in the same spirit as Plato or Aristotle treated Homer is a sufficient proof of his attitude towards them—reverential indeed, as it always was, but never slavish. And he claimed liberty not only in the language of the quotations, but in the use that he made of them. The Bible was the whole literature of the Jews. They knew no other words than Biblical; the Old Testament was to them even more than the Bible was to the Puritans in England, or than Shakespeare may be to English-speaking scholars; it coloured their thoughts, it supplied their vocabulary; and whatever sentiment they sought to express, it was in the words of the Bible that they instinctively

clothed it. But St. Paul could not so have handled the Old Testament if he had believed in the infallibility of every word or every sentence or every chapter in it. He handled it, after the manner of his time, with a free reverential latitude. And if from the New Testament the study of quotations is extended to the writings of the early fathers of the Church, their practice will be found to be the same. Some of them, in fact, do not shrink from claiming the grace of inspiration as their own.¹ And even those who make no claim to it on their own account, but distinguish the Bible in respect of it from all other writings, yet exhibit a large and liberal spirit in their method of interpreting or expounding the words of the Bible itself. It never entered their heads to become idolaters of a book, or to treat the Bible like a fetish, as the Sikhs, for example, among the peoples of India treat their sacred book, the Granth. God, as it seemed to them, spoke to men, but He spoke through men, and the inspired deliverances of prophets or psalmists or evangelists or apostles took form and character from the channels through which they flowed.

For whatever the influence of the Holy Spirit may have been upon the persons inspired to utter the teachings of the Old Testament, it did not destroy, it did not efface their personality. Who can mistake the style of Isaiah among the prophets, or of St. John and St. Paul among the apostles? Inspiration has at various times in ecclesiastical history been represented or expressed by various figures. But "the Church," as Canon Gore says in

¹ See Sanday, "On Inspiration" (*Bampton Lectures*), Note C, p. 386.

Lux Mundi,¹ "repudiated the Montanist conception of inspiration, according to which the inspired man speaks in ecstasy as the passive, unconscious instrument of the Spirit ; and the metaphors which would describe the Holy Spirit as acting upon a man 'like a flute-player breathing into his flute,' or 'a plectrum striking a lyre,' have always a suspicion of heresy attaching to them all."

It would seem that the Reformers, as has already been suggested, having lost the authority of the Pope, took refuge in the authority of the Bible. They transferred the conception which they had long entertained of the one to the other. They surrendered the faith in an infallible Person, but only to substitute for it the faith in an infallible Book. But it is remarkable that Luther himself never fell into the unscientific way of treating the Bible. His criticisms upon the books not of the Old Testament alone but of the New Testament are extraordinarily outspoken. Thus he called St. James's Epistle "an Epistle of straw" in comparison with St. John's Gospel or with St. Paul's Epistles, and especially the Epistle to the Romans. Of the Epistle to the Hebrews he said that it could not be the work of an Apostle ; of the Epistle of St. Jude that it was no more than an abstract of the Second Epistle of St. Peter ; of the Apocalypse that "no man ought to be hindered from holding it to be a work of St. John or otherwise as he will."

It is clear, then, that a liberal estimate of the Bible is perfectly consistent with loyalty to the orthodox Christian Creed. Christians are free to

¹ P. 343.

hold whatever views a reverent criticism suggests as to the origin and composition of the Bible. It is true that, if they recall how many a time the religion of Christ has, in the opinion of its enemies, been wounded even to death, and how many a time it has risen into life again, they will be disposed to assume a cautious and hesitant attitude towards such attacks as are now and again made on the credentials of Christianity. They will reflect, perhaps, that the analytical process, so popular of late in reference to the Scriptures of the Old Testament, was applied a century ago, with indifferent success, to the poems of Homer. They may even suspect that the fate of Wolf's *Prolegomena ad Homerum* ought to be a warning of the fate reserved for Wellhausen's *Prolegomena zur Geschichte Israels*. But there is nothing in Christian orthodoxy to prevent a free and candid study of the Bible.

The Christian Church, while clinging to the fact of inspiration, has never tried to define what inspiration is. There is not in any decree of any Council of the Catholic Church, there is not in any formulary of the Church of England, any definition of inspiration either generally or with special reference to the Bible. Nor does the Bible itself contain any such definition of inspiration in exact or technical language. No particular doctrine of inspiration is authoritatively imposed upon any Churchman or upon any Christian. The measured language of the sixth Article of the Church of England expresses the due limits of the orthodox Creed. "Holy Scripture containeth all things necessary to salvation; so that whatever is not

read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith or be thought requisite or necessary to salvation." Upon the authorship or composition of the books of the Bible, or the dates at which they assumed their present forms, it has not been the wisdom of the Church in any age to pronounce sentence. She leaves the judgment of her sons and her daughters free.

Is it, then, possible to suggest or emphasise any guiding principles for the formation of such a judgment?

There is no doubt an *à priori* probability that, if it were the will of God to bestow upon man a Revelation, He would somehow guard it against being lost or corrupted or destroyed. It is hardly conceivable that in His love He should send His only begotten Son into the world as the exponent of His mind, and then should leave that Son's words to the mere caprice of human interest in preserving them or letting them die. Inspiration, so far as it guarantees the accuracy and permanency of the record enshrining the truths which it most nearly concerns man to know, seems to flow as a corollary from the Incarnation. Our Lord's own words, in fact, convey a promise that the Holy Spirit should not only amplify and elucidate His teaching, when He had gone away, but should actually recall it to the minds of His Apostles. "The Paraclete, even the Holy Spirit, . . . shall teach you all things, and bring to your remembrance all that I said unto you."¹ If probability possesses any place in the

¹ St. John xiv, 26,

sphere of religion, it may lend its weight to the inspiration of the Gospels.

And if the inspiration of the Gospels is antecedently probable, so is that of the whole Bible as a record of Revelation. For, again, it is hardly conceivable that God should leave the record of His dealings with His chosen people to chance. It is not necessary to formulate a rigid theory of inspiration; rigidity is always a peril and often an evil in religious things; but there is reason to anticipate that humanity in its weakness and sinfulness would not be left without the sufficient means of information as to God's method in the moral and religious education of the world.

If it may be assumed, then, as at least a probability, that the Holy Spirit, as the Divine Inspirer and Guardian of truth, would exercise His influence upon the record of our Lord's life and of God's relation to humanity in the Bible, it remains to inquire in what feature or quality that influence may be justly taken to consist.

That there may be degrees of inspiration, that one person may be inspired to reveal higher verities than another, or that the same person may experience higher and lower moments of inspiration, or even may not always be the subject of inspiration as he is at other times, are suppositions which accord with the nature of the Holy Spirit's influence, as this Essay has exhibited it, and with such intimations as St. Paul¹ gives about his own teaching. And if there are degrees of inspiration, as in fact there are, then some study of inspiration becomes

¹ *E.g.* 1 Cor. vii. 10, 40.

indispensable. It is necessary to distinguish between our Lord's words and the report of them. He spoke as never man spoke before or after Him. His word was truth, as He is Himself the Truth, whereas all other words are approximations to the truth. And therefore, while other words serve their day only and then die, and the truth that is in them gives place to ever higher and higher truth, His words alone can never pass away. But the report of His words is a wholly different thing. He does not seem in His human life to have made any provision for it, or, indeed, to have spent any trouble or thought upon it. The Gospels relate no instance in which any one of His disciples or hearers asked Him to repeat what He had said that it might be accurately taken down, or to correct a report of it. But they afford conclusive evidence that even His nearest friends, His Apostles, failed at times to understand His words in the sense in which He spoke them ; and if they did not understand them, how was it possible that they should set them down in writing? In such a saying as His about the sign of the prophet Jonah, it is almost certain that they lost the point of His admonition ; for St. Luke¹ gives it in a terser and more intelligible form than St. Matthew.

It must be admitted, then, that while the authority of our Lord's words, if it were possible to hear them from His lips, would be absolutely final to all Christians, a lower authority necessarily belongs to every report of them. For unless the Holy Spirit be imagined as using the recipients of His inspiration

¹ Cp. St. Luke xi. 29-30, with St. Matt. xii. 39-41.

like mere tools, unless He be held by His sacred energy to inspire not only their memories and beliefs but their very language, it is always necessary to make allowance for the possibility of misconception or forgetfulness in their narrative of His deeds and sayings and their inferences from His revelation.

These considerations tend, as it seems, to a belief in inspiration, not indeed as plenary or mechanical, but as sufficient for the preservation of Divine Truth. But what has been the sphere of inspiration?

It is evident that the inspiration of the Bible relates to moral and religious truth, and not to other truth. Science and art enter so seldom and so little into the Bible, and in a manner so incidental, as it were, and casual, that they cannot be regarded (except in a wholly subordinate sense) as matters of inspiration. The nature of revelation is all summed up in our Lord's own teaching; and He taught morals and religion, but nothing else. He could not, perhaps, have stamped His Gospel upon the world if He had suffered Himself to be ever diverted from His one aim.

It is, indeed, no function of the Holy Spirit to reveal to man what man is able to discover without His revelation. No view of inspiration can be correct unless it presupposes that some truths man can learn for himself and others he cannot so learn, and that the Holy Spirit teaches him the truths which it is not in his power to teach himself. Nor can any such view be adequate unless it assumes that the Holy Spirit reveals those truths in no other way than by recommending them to his intelligence and conscience, which are competent to receive them.

There are clearly truths of which it may be said, if not indeed that man discerns them without the operation of the Holy Spirit (for who may presume to limit the Holy Spirit's energy?), yet at least that he discovers them without such operation as is proper to the revelation of Divine Truth. It is in his power to study the laws and processes of Nature, to read the secrets of the heaven by astronomy or of the earth by geology, to conquer distances, to check diseases, to multiply the resources and conveniences of his life, to recall his own primitive antiquity, to expand his view of his own ultimate future into wide regions of imaginative achievement. And all this he does in a general sense by himself; it is his performance; it is human, but not divine. And so far as these intellectual or scientific victories go, he is not, at least appreciably and immediately, dependent upon the illuminating grace of the Holy Spirit.

But there are other truths which man cannot discern by himself. In respect of these truths he can at the most establish a probability; but certainty lies, and must lie, beyond his reach. Whether there be one God or many Gods, and, if there be one, what is His Personality or His Nature or His relation to the universe and to man himself especially—these are questions which, if answered at all, must be finally answered, not by the reason of man, but by the inspiration of God. And the sphere of all that spiritual knowledge which man could not apprehend for himself, but must needs learn from God, is necessarily the sphere of inspiration. Within it the Holy Spirit works immediately.

Yet man is not a mere passive recipient of Divine Truth. It is not to him indifferent whether a truth approves itself or not to his intellect and his conscience. He sits in judgment upon the truth presented to him. For if he cannot originate truth in the field of religion, he is able to recognise it when it is revealed to him, and to accept it and to guide his life by the light of it. For the understanding of inspiration or of the working of the Holy Spirit in the moral and spiritual enlightenment of humanity, it is essential to realise the law that, while man cannot discover truth, he can recognise it as truth. It appeals to him in its nature as truth ; it lays hold upon him ; it commands his allegiance ; and even if it is difficult or unwelcome or inopportune, he cannot deny or resist it without a feeling of pain, and when he assents to it, it becomes as certain to him as the fact of his own existence.

The Being of God and the immortality of the soul are axiomatic truths in all profoundly spiritual souls. How did they obtain in man an assurance so commanding ?

"Of all points of faith," says Cardinal Newman in his *Apologia pro vita sua*, "the being of a God is, to my own apprehension, encompassed with most difficulty, and yet borne in upon our minds with most power." But if man develops the doctrine at a certain stage of his history, and, as he advances in intellectual and moral culture, clings to it with increasing tenacity, it is not because the doctrine is free from difficulty, but because the nature of man, having once apprehended it, instinctively feels it to be true.

No fact of speculative history strikes me as more impressive than man's invincible adherence, in spite of so many grave objections, to his faith in the Being of a God who is not only Wisdom and Power, but pre-eminently Love. Human nature, as by a natural movement, has responded to the movement of the Divine Nature. It has seemed to act in the spirit of the Psalmist's words, "When thou saidst, Seek' ye my face, my heart said unto thee, Thy face, Lord, will I seek."¹

Similarly, the doctrine of the soul's immortality is stamped upon the human conscience not so much by external evidence as by intrinsic verity. It is not a doctrine proved or provable; it is easily controverted; but there is something in it which commands assent, and, as soon as it dawns upon mankind, it spreads and widens until it becomes the common property of the world.

The operation, then, of the Holy Spirit is twofold. He reveals truths which man unaided could never learn. He also inspires man to acknowledge and accept these truths. For the highest truths of all religion must somehow be beyond the scope of doubt or argument; they must stand in their own majesty, and not as conclusions of the intellect; they must reflect the everlastingness of God. And of their supreme and impregnable character the Holy Spirit is the author and the witness. No great religious teacher has ever attempted to build up the religion which he taught on a basis of argument. That is the way, not of religion, but of philosophy or science. Religion does not arise from earth to

¹ Psalm xxvii. 8.

Heaven ; it descends from Heaven upon earth. It is divine music, and human ears may catch afar off its solemn harmonies ; but no human art on earth may think to emulate the harping choir of angels.

Our Lord Himself, it is said in the Gospels, taught "with authority." He spoke as one who knew, not as one who had learnt, the truth of God. He did not reason ; He did not argue ; but He told men what He had seen, and they could not see, of God and Heaven and the holy angels ; and they instinctively felt and owned that His revelation was true.

Inspiration lies not in the manner, but in the matter, of Holy Scripture. It lies in the truths which God has revealed there and which man could never have found out for himself, not in the time or form or circumstances of the revelation. And there is no other attestation of these truths than the response which the human conscience makes to the Voice of God. For as St. John says, "He that hath received his witness (*i.e.* the testimony of the Christ) hath set his seal to this, that God is true."¹

To the inspiration of the Holy Spirit is due one striking feature of the whole Bible. It is that, while the Bible is a history of man's relation to God, and while the authors of the history are men, the Bible invariably takes the side of God. It always represents God as just and holy, but man as sin-stained and sin-defiled. It is a perpetual witness to the discrepancy between man's hopes and his attainments, his possibilities and his performances,

¹ St. John iii. 33.

between what might have been and what has been in his life.

What account can be given of such self-condemnation in man? It is not on the face of it necessary or probable. It is not the language of secular science or philosophy about human nature. Nor is it true language, if the truth of that nature is that man has risen in an unbroken history by a series of noble efforts and achievements from an animal state to an ever higher moral and spiritual dignity. But the language of the Bible answers to the innate human consciousness; for who is there but in his highest hour confesses that he is not all that he might have been and ought to be? who can escape the chiding voice of his own conscience? who does not know that he is a sinner in God's sight? Thus the Bible in its inspiration tells the ultimate, though obscure and latent, truth of man's spiritual nature.

But it is possible to trace the inspiration a little further. For if it proves that the Bible, apart from its general estimate of human nature in relation to the Divine, exhibits certain prominent moral and spiritual characteristics, and those such as are not natural in themselves, but rather opposite to the temper or tendency of humanity, it may be fairly argued in a Christian sense that the Holy Spirit is the author of so impressive a phenomenon. For after all, what strikes and awes the mind is the Bible, not the process by which the Bible came into being. "The important question with us," as Dr. Chalmers¹ said, "is not the process of the manu-

¹ Quoted by Smeaton, *The Doctrine of the Holy Spirit*, Lecture iii. p. 167.

facture but the qualities of the resulting commodity. The former we hold not to be a relevant, and we are not sure that it is a legitimate inquiry."

To "confess," then, in Bishop Heber's words,¹ "with Augustine that the matter, not the words, of Revelation is entitled to the epithet of Divine," is, as it seems, to take the right view of Holy Scripture; for it is upon the matter, upon the truth revealed, upon the estimate of God's condescension to man and man's responsibility to God, that the Holy Spirit, as inspiring the Bible, expends His influence. And in such degree as the books of the Bible are various in time or place or manner or form, does the unity which characterises them from Genesis to Revelation become significant.

In the Bible, then, the paramount value of conduct is the truth which may be justly said to occupy the first place.

The Jews were, in a pre-eminent sense, the nation, not of science nor of culture nor of art, but of moral conduct. It was as votaries of conduct that they were made God's chosen people. The thought of conduct inspires their literature and their history. All through the Bible, and alike in the life of individuals and of nations, the question is this: Have they done good or evil? are they on God's side or on His enemies' side? have they been loyal or false to the divine law of duty? From the first dramatic interrogation, "Hast thou eaten of the tree whereof I commanded that thou shouldest not eat?"² to the final Apocalyptic sentence, "He that

¹ "On the Holy Spirit" (*Bampton Lectures*), Lecture viii. p. 562.

² Gen. iii. 11.

is unrighteous, let him do unrighteousness still ; and he that is filthy, let him be made filthy still ; and he that is righteous, let him do righteousness still ; and he that is holy, let him be made holy still,"¹ it is the moral element which informs the sacred volume. The morality of the Bible is not stationary but progressive ; it advances from the primeval law of conscience to the Decalogue, from the Decalogue to the ethical code of Isaiah or Micah, and from that code to the unapproachable ethics of Christ. But however various may be the standard of morality, the constant moral element in the Bible is the assurance that conduct is the one thing needful—not art nor science nor dignity, but conduct. "The soul that sinneth it shall die."² "When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive."³ And this feeling for conduct as the supreme achievement of human nature received its sanction from our Lord Himself in His great picture of the Judgment Day, in which the essential distinction between the saved souls and the lost is wholly moral, lying, as it does, in the performance or omission of such actions as show the presence or absence of a certain moral temper. For He thought of nothing, it would almost seem, when He was on earth but the cultivation of the moral and spiritual life. For that He lived, for that He died. His every act and word was a lesson in conduct. There is no need in this Essay to consider systems of theology. The "plan of salvation" (as it is sometimes inadequately

¹ Rev. xxii. 11.² Ezek. xviii. 4.³ Ezek. xviii. 27.

called) lies beyond any reflections upon the value attaching in the Bible or elsewhere to conduct. But the great interests of the Bible are moral interests—the relation of God and man, sin, righteousness, salvation; and it is of these that the Holy Spirit ever speaks.

But if the first lesson of the Bible is the value of goodness, the second is indubitably human sinfulness. For always in the Bible man appears as realising a standard of duty and aspiring towards it and falling short of it. This is the intrinsic glory and sadness of his nature. And the contrast between his deeds and his duties is the measure of his sin.

Sin is a fact of human nature, but not a natural fact. It is something that demands explanation or apology. A hundred theories have been put forward to explain the origin of sin. There is no theory needed to account for goodness. For somehow sin is felt as a paradox, an incongruity; it is a contradiction of life's true purpose; it is a failure to accomplish the high and holy will of God. Yet the sense of sin lies at the root of all religion, in its loftiest forms as much as in its lowest. It is the motive characterising, all the world over, the mysterious immemorial rite of sacrifice. It is the secret of the penitence which surges up at some time or other in all divinely quickened souls. For the first words of the religious life are these: "I have sinned." "Father, I have sinned against heaven and before thee."¹ "God be merciful to me a sinner."² But if the confession of sin marks the religious life in its beginning, still more it marks that life in its supreme and saintly forms. It is

¹ St. Luke xv. 18.

² St. Luke viii. 13.

where the sense of sin is deepest that the soul is nearest to God. Let a man be plunged in sin, and he may not own himself a sinner. He is as one who lives in a darkened room, without any consciousness of the stains upon its walls and ceilings ; but as soon as the light of heaven breaks upon him, he sees his sinfulness in its intensity, and in the agony of his soul he lifts his eyes to the Cross of Calvary. Thus it is that St. Paul, in the ending of his holy life, could call himself the "chief of sinners."¹ Thus, too, the saints in every age of the Church's history have been stricken with an overpowering sense of their own sin. Nor is there any fact of our Lord's human Personality which so widely and utterly differentiates Him from all the men who ever lived or shall live upon earth as His unconsciousness of anything like sin within Himself.

The Holy Spirit in the pages of the Bible has revealed to Man by many means, and above all else by the Passion of the Cross, what man could not know of himself—the nature of sin. Yet it is not only the weakness but the dignity of man's estate that the Holy Spirit reveals. For humanity is dignified by its communion with God. That the communion is spiritual, that it consists in the yearning of the spirit of man for the Spirit of God, and in the response of the Spirit of God to the spirit of man, is a fact already emphasised in this Essay. The Bible is full of it, the Psalms especially, as in passages like these: "As the hart panteth after the waterbrooks, so panteth my soul after thee, O God."² "O God, thou art my God ; early will I

¹ 1 Tim. i. 15.

² Psalm xlii. 1.

seek thee; my soul thirsteth for thee, my flesh longeth for thee, in a dry and weary land, where no water is."¹ "Cast me not away from thy presence, and take not thy holy spirit from me."² The Psalmists experienced more of the passion for God than of its blessing. The longing was theirs, but it was satisfied in Christ. For He bequeathed to His disciples His legacy of the Holy Spirit, who should be their present guide and friend, and should teach them His truth, and should attest the inalienable spirituality wherein their Divine Sonship lay, and should inspire in them the fruit of peace and love and joy.

It is in these things that inspiration consists—in the revealing of God and of human nature, and of sin and salvation; in the truths that are told, not in the manner or form of telling them. It is because the Bible is the revelation of the Divine Will, which man could never know unless it were revealed to him, that it is truly said to be inspired. Who could have dreamed, apart from inspiration, that God would send His only begotten Son to live and die as man for the redemption of the world? Who could have imagined that Life of blended majesty and humiliation, of perfect suffering and purity and love, which set in the darkness of Gethsemane and Calvary and rose again on the morning of the first Easter-day?

"All Scripture is given by inspiration of God and is profitable" (or more accurately, "Every Scripture inspired of God is also profitable"), but profitable for what? not for mere information, but

¹ Psalm lxxiii. 1-2.

² Psalm li. 11.

for moral and spiritual ends, "for teaching, for reproof, for correction, for instruction, which is righteousness; that the man of God may be complete, furnished completely unto every good work."¹

The study of the Holy Spirit's influence upon the Bible has necessarily covered a wide ground; yet its results may be summarised in a few words.

The Christian faith is that, as it was the will of God to reveal to mankind the knowledge of Himself, which it was beyond their power to attain independently of revelation, so it was in all probability His will to ordain the means of perpetuating that knowledge in their memories and understandings. The divinely appointed means to that end is inspiration, or the influence of the Holy Spirit upon the intelligences and consciences of certain writers. That the inspiration should be various in method or degree may be said to accord with the general tenor of God's dealings. It must presumably have reached its highest point in the record of our Lord's human life. It would be powerfully operative in the prophecies of the Old Testament or the Epistles of the New. In the more historical books it would find little scope. The Bible as a whole possesses no other distinctive sanction than the attestation which Christian public opinion in the Church under the guidance of the Holy Spirit has afforded it. But everywhere the Holy Spirit asserts Himself in a growing moral and religious illumination. He inspires new truths; and the spirit of man, gradually it may be, but assuredly, receives them. Not in the words of the Bible but

¹ 2 Tim. iii. 16.

in its substance does inspiration lie. It is the process by which God, through the Holy Spirit according to His Divine Will, reveals in successive ages the mystery of Providence.

The Bible is a book, but it is unlike other books. It appeals not to the knowledge or reason of man, but to his conscience. It tells him the truth which he needs or longs to know and cannot discover for himself, and yet in it finds perfect and complete. For as the Incarnate Word, though born upon earth, descended from Heaven, so the Inspired Word, though it was written by men, yet was written under a divine celestial influence ; and it is what no mere human writing could ever be. It is no more possible to exhibit the secret of the Bible by any analysis than to discover the fountain of life or the being of the soul in human nature. But none the less they are there, the sole true indestructible facts among phenomena. And if inspiration cannot be defined, neither can it be, or ought it to be, disputed. But it invests the Bible with a unique prerogative. It commands for the Bible an absolute respect.

Within that awful volume lies
The mystery of mysteries.
Happiest they of human race
To whom God has granted grace
To read, to fear, to hope, to pray,
To lift the latch and force the way ;
And better had they ne'er been born
Who read to doubt or read to scorn.¹

And the special character attaching to the Bible as

¹ Scott, *The Monastery*, ch. xii.

the revelation of the Being and Providence of God is its inspiration.

But it has been already said that the Holy Spirit works in the Church as well as in the Bible. There is an inspiration of the Bible, but there is also an inspiration of the Church. This Essay, then, would not be complete without some estimate of the Holy Spirit in relation to the Church.

Since the Reformation it has been the popular fashion to divide the two main contending forces in Christendom as the party of the Bible and the party of the Church. But neither the Bible by itself nor the Church by herself is self-sufficient. It is unsafe to rest the faith of Jesus Christ on the one or the other. It is certain that the Church needs the intellectual support of the Bible. It is equally certain that the Bible needs the historical support of the Church. For the promise of the Holy Spirit, as the Gospels record it, is that He should dwell in the disciples of our Lord, *i.e.* admittedly in them and their successors, or in other words, in the Church.

For that the Holy Spirit resides in the Church is a natural inference from our Lord's promise of His abiding perpetual Presence. Bishop Heber¹ expresses it thus: "An eternal guardianship and comfort can only be exercised on an eternal subject. It is therefore as a collective body and as an endless succession of individuals that the Church of Christ received the promise here recorded; and it will follow that it was communicated to the Apostles, not as its exclusive inheritors but as the repre-

¹ "On the Holy Spirit" (*Bampton Lectures*), Lecture iv. p. 229.

sentatives of all who in after days, by their means, should believe in the Son of God." The Church, then, possesses the assurance of the Holy Spirit's guiding power. To the Church, as has been well said,¹ the Holy Spirit is what the soul is to the body.

Christianity is the great democracy. There is no Christian function—not even the priesthood—which does not potentially belong to the whole body of Christian believers, and as much to the laity as to the clergy. The prerogatives of "vocation," of "sainthood," and of "ministry," are vested in all Christians without difference. Every citizen of the divine kingdom possesses the heavenly franchise.

It is a safe assertion that the spiritual decline of Christianity began on the day when the clergy first claimed as their own the responsibilities and privileges of the whole Church. Any severance—other than official—between clergy and laity is, so far as it goes, a departure from the original principles of the Church. And in proportion as the severance widens, is the alienation of the religious community in which it occurs from true primitive Christianity increased. The Roman Catholic Church carries it to an extreme point—by the celibacy of her clergy, by the denial of the cup in Holy Communion to the laity, by the absolute exclusion of lay influence from her Councils; and the Roman Catholic Church, in her doctrines and ceremonies, is further removed than any other Christian community from the severe and simple standard of the primitive Church.

The unity of the Church, as a whole, in relation

¹ Gaume, *Traité du Saint-Esprit*, II. xvi. p. 215.

to the Holy Spirit's influence is true, but it is apparently not the whole truth. For there can be no doubt that it was our Lord's will to found a Church. He spoke expressly of His Church as an institution against which "the gates of Hades should not prevail."¹ Nor is there any doubt, in the light of the evidence so freely afforded by the Acts of the Apostles and the Epistles, that the idea of the Church, in the first Christian century as ever afterwards, was held to imply a clergy, and a definite commission laid upon them, and religious offices performed by them and by nobody else. And again, there is no doubt that the Holy Spirit was regarded as operating, not, indeed, exclusively, but eminently, and especially, in the ministerial acts and utterances of the clergy.

The clergy in fact are, or ought to be, in the Christian Church what the Christian Church herself is in the world. They are the conscience of the Church. Whatever special light the Church enjoys upon the moral and spiritual interests of humanity is focussed in them. But they receive and diffuse that light as representatives of the whole Church.

Bishop Moberly has well expressed the relation of the clergy to the Church in the following words: "While on the one hand the Spirit-bearing Church in all its members is the ultimate possessor of every sort of divine power and privilege in and under Christ the Head, so that the persons who exercise spiritual office and authority within it are, in strictness of speech, real representatives of the body of which they are thus made to be the organs,—on the other hand, it is most true, and most earnestly to

¹ St. Matt. xvi. 18.

be maintained, that they also hold by direct descent from the Apostles the gift of the Holy Spirit, confessed in the apostolic laying on of hands, which gift empowers, enables, and authorises them, as nothing else can do, to discharge those offices and exercise these powers which thus in the name and on the behalf of the whole Church they discharge and execute towards the separate members of it.”¹

The claim of the clergy to a special dignity rests upon several different grounds.

So far as the clergy are theologians, they enjoy in theology such authoritative weight as belongs in every subject to persons who have made themselves experts or leaders upon that subject. Of all pretensions none can be less scientific than that one person's opinion is as good as another's upon theology. In art, in science, in philosophy, in politics, the persons of highest authority are those who have made them the studies of their lives. They may not agree, or they may agree only as to certain principles or up to a certain point ; but it is to them that society looks for information and guidance upon those subjects. And as this law is true in theology, so is it true in all spiritual and moral affairs that lie within the proper competence of the clergy. Wherever the clergy possess a special knowledge, they enjoy a special authority.

It is strictly true, as has been argued in this Essay, that the decisions or opinions of a particular class like the clergy, or of individuals, in the Christian Church demand confirmation in the long run

¹ “The Administration of the Holy Spirit in the Body of Christ” (*Bampton Lectures*), Lecture ii. p. 49.

from the general body of orthodox sentiment in the Christian world. In religion, as in science, new doctrines filter slowly from the higher strata of intellectual thought to the lower ; they often experience much criticism and antagonism, but it is not until they take hold of the popular mind that they can be said to be established beliefs.

To students of theology, then, and to the clergy so far as they are theological specialists, belongs the first place in the formation of Christian sentiment. But it is reasonable to suppose that, if the clergy enjoy the authority of experts within the spiritual realm, they possess something more than this as well.

The association of faith and morals in the decree of Papal Infallibility, as elsewhere in Christian theology, is not an arbitrary conjunction. For faith and morals are so intimately connected, and exercise an influence so momentous one upon another, that the same expert opinion as is held to carry weight in the one will almost necessarily carry it in the other. As the Church, at least upon her human side, is a society instituted for the promotion of goodness among men, she is not less actively concerned with morals than with doctrine. For faith is the parent of conduct, as conduct is the offspring of faith. And the clergy, in their representative capacity, instead of spending themselves upon minute dogmatic or ceremonial questions, ought to be, and habitually are, occupied with morality, whether as enforcing or as extending it, as encouraging all Christians by their preaching and teaching to pursue the beaten ways of noble moral conduct, or as revealing to them new by-paths of

Christian duty and sanctity under the serene and sacred light which flows from Heaven. It would seem natural, then, that not in religion only but in morals the clergy should appear as the recognised leaders of the Church. But here again they are the leaders as being the representatives of the whole Church.

The union of faith with morals or of creed with conduct realises the Christian Scriptural idea of "truth." For in Holy Scripture the moral element is never wanting to truth. A bad man cannot be a true believer. A good man is not far from the truth of God. And it is to truth so understood that the Holy Spirit, in accordance with our Lord's great promise, ever guides His Church.

That promise was made primarily to the disciples. It is their prerogative, and their successors' after them. For the idea of a Church implies a ministry not fortuitous, but ordered and defined. "No man taketh the honour unto himself, but when he is called of God, as was Aaron."¹

The clergy, then, are representatives of the Church; but they enjoy a higher than a merely representative character. The claim that is made for them in virtue of their ordination is unique, but it is not unparalleled. In the secular world a king or a magistrate may hold office, as is commonly said, by the people's will; he may owe his dignity to popular choice, whether directly expressed or indirectly; but as soon as he is chosen, he acquires a sort of sacred character; he becomes one of those powers who, as St. Paul says, are "ordained of

¹ Heb. v. 4.

God";¹ he becomes in some sense the representative not of the people who chose him, but of God, who ratifies their choice, and to violate his person or affront his authority is a sacrilegious action. The unction of kings, as a religious ceremony, is a survival of the consecration which originally belonged, as the Old Testament shows, to high officials, whether secular or spiritual.

It may reasonably be believed that the clergy by their ordination, and in a higher degree the bishops by their consecration, come to be endowed with a certain distinctive spiritual power. For the Holy Spirit is solemnly invoked upon them; He informs and illumines their souls. No doubt His grace, though it is real, is not indefectible; it is like His regenerative grace in Holy Baptism or His incorporating grace in Holy Communion, in that it may be resisted and thwarted, and to human eyes defeated; it is something impalpable and unintelligible, as all spiritual gifts must be; but no one who has known those high experiences of spirituality in the hours which occur but once and only once in the clerical life can ever forget or doubt the reality of the power that came upon him with the gift of the Holy Spirit of God.

The spiritual privilege of the clerical office seems to accord with the necessary conception of a Church. For if our Lord instituted His Church and gave His Church the promise of His perpetual Presence, it follows that, as He always works through human means, He must appoint some special ministers of His benediction.

¹ Rom. xiii. 1.

Dr. Johnson has remarked that irreverence towards the clergy is not far removed from indifference to religion. It would, perhaps, be a safer remark that the estimate in which the clergy are held depends upon a feeling for the mystery of religion. Apart from any conventional terms of parties or persons in the Church, there is a high estimate and there is a low estimate of religion. And the difference between them turns upon the appreciation of the spiritual life in its mystery and majesty. For the spiritual life is essentially supernatural. It belongs to the invisible, unearthly realm. It stands in relation not to man but to God. It is originated by divine agency, fortified by divine means, and inspired with a divine grace. And while it may be doubted or denied or treated as a mere imagination by thinkers who do not apprehend the deep mysteries of the Universe, the one absolute impossibility is to materialise it.

The spiritual life was not the discovery of Jesus Christ. The prophets and saints of the Old Testament—nay, the lofty and devout souls in the pagan world—had entered, though at the best only partially and tentatively, into the experience of spiritual beatitudes. But it was Jesus Christ who stamped that experience as the great reality, the supreme attainment of which human nature is capable. "What doth it profit a man to gain the whole world and forfeit his life (or "soul")? For what should a man give in exchange for his life (or "soul")?"¹ "Seek ye first his kingdom (*i.e.* your heavenly Father's) and his righteousness, and all these things shall be added unto you."²

¹ St. Mark viii. 36.

² St. Matt. vi. 33.

But if Jesus Christ revealed the nature of the spiritual life in its high dignity, and if He insisted upon its paramount importance, He did not leave it, as it were, in His Church to simple chance. He provided special and extraordinary ways of creating, supporting, and strengthening it. These are the means of grace, or pre-eminently the sacraments.

It is, I think, impossible to read His language, and still more to catch the motive of His teaching, without seeing how careful He was to distinguish and emphasise the spiritual life in its nature, its resources, and its sustenances. He did not allow His disciples to suppose that the spiritual life could flourish or exist apart from the means of spirituality. And among those means He specified Holy Baptism and the Holy Communion as the chief. What else is, or can be, the force of the words already quoted in this Essay, "Except a man be born of (or "from") water and the Spirit, he cannot enter into the kingdom of God,"¹ "Except ye eat the flesh of the Son of Man and drink his blood, ye have not life in yourselves"?² But the administration of Holy Baptism and the celebration of Holy Communion are prerogatives of the Church and of the clergy. And they are the ceremonies of initiation and of invigoration in the spiritual life. The clergy are the representatives of the congregation, but they are also the representatives of Christ Himself in their ministry. He acts not, indeed, exclusively, but ordinarily and regularly through them. And He acts, according to His express promise, by the mission of the Holy Spirit.

¹ St. John iii. 5.

² St. John vi. 53.

Thus the invocation of the Holy Spirit in certain offices of the Church is fully consonant, as it would seem, with the mind of Christ. Through the imposition of hands—that most ancient of religious ceremonies—the Holy Spirit descends, as Christians believe, upon bishops and priests at Consecration and Ordination, and upon all the laity at Confirmation. In the rites of Baptism and Communion the Holy Spirit consummates and consecrates particular actions of which the clergy are the ministers. Nor can it well be doubted that a sentence of absolution, whether personal or general, if duly pronounced by a priest in virtue of his office, enjoys all such authoritative efficacy as is implied in the Presence and Operation of the Holy Spirit Himself.

If these considerations are sound, it appears that in the discovery of spiritual and moral truth God has bestowed no special grace upon the clergy, except such as may flow from their own special knowledge or study. But in the cultivation of the spiritual life He has associated a special power with their ministerial actions. In the absence of a regularly constituted clergy, the means of grace are, and must be, uncertain.

It is more important to this Essay, as dealing generally with the Nature of the Holy Spirit, to maintain that the Holy Spirit acts ordinarily and regularly through appointed channels than to determine what and where those channels are. The necessity of Episcopacy, the necessity of Apostolical Succession, are beliefs which assume a certain action of the Holy Spirit; but the fact of His action lies beyond them and above them. Whether He acts

only or pre-eminently through the Episcopate, His action is, in some way, definite and regular. That is the common belief of all Christians who believe in the Church. .

As a bishop of the Church, I naturally believe alike in Episcopacy and in Apostolic Succession. But it is possible, I think, to insist upon that belief, not too strongly, perhaps, but inconsiderately. The Holy Spirit, like the wind, "bloweth where it listeth"; and if it be always borne in mind that He is not, and cannot be, bound to any special ministries, as the sole possible agencies of His grace, but that, as He is infinite in power, so is He absolute in operation, then the temper of Christian charity will inspire a large and liberal hope towards all men who trust, under conditions however imperfect as they may appear, to His inspiration. So, too, the fact of Apostolical Succession is a historical question, and, like all questions of history, it cannot be settled beyond dispute; it is a probability, however high, but not a certainty; and while it may seem to me, and does seem indisputable, that if any Church possesses the credentials of succession, the Church of England possesses them, yet as the evidence for the succession in the Church anywhere has not satisfied all historians who are competent judges of it, as it did not, *e.g.*, satisfy Lord Macaulay, Christian charity forbids such language as would, in the modern phrase, "unchristianise" all who are not Episcopalians by excluding them from the Catholic Church, or, of necessity, from its spiritual graces and privileges.

But if the Holy Spirit is the Author of the grace

residing in the sacraments, of which the priesthood are the accredited dispensers, and at the same time is the Author of the great principle of Love, the possibility of a present approximation, and in God's own time of an ultimate union, between Episcopalians and non-Episcopalians all the world over, cannot but suggest itself to devout and loving souls. For the disintegrating forces, whether in the Church or in the world, would seem to have spent themselves. It is the age of great conceptions and great confederations. Separation, individualism, monadism, are all played out. Alike in commerce, in finance, in national politics, in international politics, the era of collectivism has set in. In the Church, too, there is a longing for association, and even for union. It is getting to be realised that neither in the automatic sovereignty of one ruler over the whole Church—a condition which, even if it is regarded as being in itself desirable, has been proved by three centuries of history to be impossible—nor in the disintegration of the Church according to the whims or prepossessions of any number of persons or parties, does the ideal of Christianity consist. And as the Holy Spirit works upon Christian hearts with increasing potency, the thought of union will acquire a deeper influence.

Is it possible at all to foresee the mode or manner of union? It seems to me that, when two parties are divided in opinion, but so divided that to one the opinion is a principle and to the other it is not, the path of conciliation is not closed. And this is beyond doubt the case of Episcopacy. The Church of England looks upon Episcopacy as essential. She holds—I do not mean that all her members or

all her clergy hold with equal insistency, but this is the general tenor of her belief—that Episcopal ordination is divinely appointed, that it is demanded by loyalty to the primitive Church, and that it is the one accredited instrument for perpetuating the Sacraments. But the non-Episcopalian Churches, although they hold that Episcopal ordination is unnecessary, although they hold, but not, I think, unanimously, that it is contrary to the practice of antiquity, yet do not regard it as wrong; it may be inexpedient in their view or inopportune; it may, as it does in Scotland, awaken some unwelcome historical memories, but it is not wrong. Already there have been intimations that the non-Episcopalian clergy would, in the interest of unity, consent to Episcopal ordination. And I cannot doubt that, as the centripetal forces of Christendom gather strength, they will ultimately lead to a general acquiescence in Episcopacy.¹

It were much to be wished that the Roman Catholic Church would look for the energy of the Holy Spirit, not in an accentuation of her own imposing solitary claims, but in a deeper and truer sympathy with all who bear the name of Christ. For however wide may be the difference between two men or two parties in sacred affairs or in secular, yet if they will meet, if they will reason, if they will pray together, if they are ready alike to give and to gain instruction and to exhibit a spirit of conciliation and even of concession in their dealings, they may hope, under Divine Providence, to attain soon or late to

¹ Compare Dr. Arnold's argument in his *Principles of Church Reform*.

some agreement, or at least to some mutual understanding. But if the only condition of their meeting is absolute authority on the one side and absolute submission on the other, argument itself implies a loss of self-respect. It is in this view, and not as entertaining any positive antipathy to the theological or ecclesiastical system of the Church of Rome, that I regard appeals or approaches to her, or negotiations with her, as necessarily infructuous. The dogmatic decree of Papal Infallibility sounded, as it seems, the knell of possible unity in the Church of Christ. All that Christians can do is to work and pray until the dawn of a brighter morning shines upon them. All that they can say to themselves, for encouragement or consolation, is that "the things which are impossible with men are possible with God."¹

Nevertheless, the relation of the Holy Spirit to the Church is one of those subjects which Christian thought cannot at any time avoid. For our Lord Himself promised the presence and influence of the Spirit to His disciples, and implicitly to His Church of all time. He could say not only, "I will pray the Father, and he shall give you another Paraclete, that he may be with you for ever"² (*εἰς τὸν αἰῶνα*), but also, "Lo, I (*ἐγώ*) am with you alway, even unto the end of the world"³ (*ἕως τῆς συντελείας τοῦ αἰῶνος*), so associating and, in fact, identifying Himself, as His manner is, with the Holy Spirit.

The earliest of all ecclesiastical councils, the Council at Jerusalem, plainly conceived itself to act under the immediate inspiration of the Holy

¹ St. Luke xviii. 27.

² St. John xiv. 16.

³ St. Matt. xxviii. 20.

Spirit.¹ It is a reasonable inference that, so long as the Church was one, her Ecumenical Councils were enlightened, as they all declared themselves to be, by the Holy Spirit. And if a truly Ecumenical Council could be summoned to-morrow, it might expect, and would enjoy, the same light of the same Spirit.

Historical probability, it may be justly said, points this way. The Creeds of the Church are her answer to internal heresies. So long as doctrine was not denied, it was not defined. But it was almost inevitable that truth should some day take the form of orthodoxy. And the expression of orthodoxy lay in the Catholic Creeds.

It was the function of the Ecumenical Councils to set their seal upon the Creeds, and they set it for all time. Their unity of action, their unfailing advance to a definite end, their exactitude in thought, their inventiveness in expression, and the universal acceptance of their results in the Christian world, attest the inspiring power of the Holy Spirit of God. Through those Councils He guided His Church into "all (the) truth."

But it would seem that the case of dogmatic definition has been like that of miraculous energy or of literary inspiration within the Church. Our Lord undoubtedly worked miracles, or, as the scriptural phrase is, "signs." Without them His Being would have been imperfect. For He would not have been the Redeemer of mankind if He had only died and had not willed Himself to die, if the legions of angels would not have sped at His prayer

¹ Acts xv. 28.

to save Him from the Cross, if He had not left the high estate of His Father in Heaven, if He had not used for others the powers which He would not use for Himself, if He were not the Son of God as well as the Son of Man. And as it is evident that He asserted and exercised a superhuman influence, whatever its precise character may have been, upon Nature and Man, and especially upon physical maladies of the human body, so is it that He conferred that influence, or something like it, upon His Apostles, and that they too, in the Acts of the Apostles, assumed it and exercised it. But it died in the Church after a certain time. It may not have lingered so long as ecclesiastical historians relate, for nowhere is imagination so fertile or memory so fallible as in the region of miraculous achievements. And, indeed, it could have been only temporary and occasional, if human life was to be spent under natural law. It served its purpose; then it died. It accompanied the launching, but not the sailing, of the ship of the Church.

Similarly, the gift of inspiration (however it may be understood) was present in the Church so long as was necessary for the making of the New Testament; but it was a special and not an abiding gift; it served its purpose and then failed; and the religious literature of Christendom, despite its great excellence, has not again attained to the height of inspiration. For a book which was destined to affect the faith and conduct of all Christians could not remain for ever in a fluid state; it must at last reach finality.

The era of dogmatic definition, too, lasted for a

time, and then passed away. It lasted long enough to formulate the Creed of Christendom. It was subject to the enlightening grace of the Holy Spirit. But it could not last for ever. As there was an originative age, so was there a formative age in the history of Christian theology. It was during the formative age that the theology took final shape in the Creeds; and with the ending of that age the theology of the Creeds came to an end. The originative age was the age of Jesus Christ. The formative age was the age of the Holy Spirit. It began in the Acts of the Apostles; it lasted to the last of the Ecumenical Councils. For the Acts of the Apostles is replete with the Holy Spirit's action, with His influence, His gifts, and His decisions. Nor was there any Council of the Church, while still undivided, that might not arrogate to itself His sacred inspiration. And when the inspiration had done its work and the Catholic Creed had been for ever fixed, the unity of the Church could be broken, not without loss, but without the loss of all that sanctifies and sustains the heart of Christendom.

It is necessary to believe that the Holy Spirit inspired and informed the Church in her Ecumenical Councils. But at no other time has He energised her Councils with equal directness and force. Yet the language of our Saviour, no less than the conscience of the Christian Church, warrants the belief that every assembly of Christians may expect and enjoy His sacred influence. In the familiar words, "Where two or three are gathered together in my name, there am I in the midst of them,"¹ He

¹ St. Matt. xviii, 20.

promises His own Presence to His disciples whenever they should meet for prayer. But it has already been shown in this Essay that He associates, and indeed identifies, His own activity with the Holy Spirit's ; and St. Paul's Epistles constantly assume the Spirit's Presence, as in individual believers, so especially in the assembly of believers, *i.e.* the Church. Nor is it in mere form, but in solemn earnest, that the Spirit is still invoked upon any Christian body gathered for prayer and praise. They possess, indeed, no promise of inspiration ; they cannot claim infallibility for their operations ; but they are endowed, as a body, with a deeper and fuller spirituality than as individuals ; and in proportion to their collective piety and wisdom is their opportunity of rising under the guidance of the Holy Spirit to a higher knowledge of divine things.

But the results of all Christian assemblies and of Ecumenical Councils themselves, among others, get their confirmation, as has been already argued, from the general agreement of the Christian Church. Christian opinion is the final court of appeal in regard to Christian truth. That opinion may form slowly ; it may seem to hesitate at times and even to recede ; but it is ultimately sovereign. For the Holy Spirit breathes through the whole Church—not through some of its members only, but through all ; it inspires the collective voice of all. *Vox populi vox Dei*—the voice of Christendom echoes the voice of God.

These considerations, if they be accepted, do not militate against the free energy of the Holy Spirit in

the minds and consciences of individual Christians. The Spirit "bloweth where it listeth"; He is free and spontaneous; nor may any man set a limit to His power. He inspires the truth of God wherever it is His will to inspire it. The highest article of Christian orthodoxy once found no stronghold except in one deacon of the Church of Alexandria; but St. Athanasius, deacon though he was, possessed an authority which neither a Constantine nor a Eusebius might usurp. Yet the *Homoousion* demanded the stamp of conciliar definition before it could pass into the general body of Christian belief. And even so it would have remained inoperative and ineffectual without the approving consent of the whole Christian Church.

According to the principles laid down in this Essay, the process of truth within the Christian Church may be put somewhat as follows. Suppose that it is the will of God to reveal a novel truth in faith, or it may be conduct, to His Church. The Holy Spirit breathes it into some Christian soul. He whispers it, perchance, as a secret in the visions of the night. He tells it to one soul and to none else. It may be genius or enlightenment or inspiration — call it what one will — which apprehends the secret; but there it is; it descends, as it were, from Heaven to earth. And no sooner is the secret told to the world than it begins, with the magic spell of truth, to win to itself converts who take it up and spread it abroad and give it dignity and influence in the eyes of men; it becomes the property of the Church; it wins its way; it commands assent, and the assemblies of Christian men

and women make it their own. There is no single authority that can set a seal upon it; there is no special moment when it can be said to pass from probability to certainty or from acceptance to assurance; but at last it finds its consummation in the approving voice of the whole Christian world. For whatever support it may and does gain from theologians or councils or representative assemblies of the Church, yet in the end it rests upon the Christian conscience as its support. There is no other way of attaining truth than this.

And if it be said that upon this theory the process of attaining truth is slow and difficult and precarious, and that it would be expedited or facilitated if God were to institute a central infallible authority over faith and morals, the only answer is that this is God's own way of working, not in religion only, but in the whole realm of human knowledge. He does not reveal His truth through crowned heads or academies or parliaments. He does not will to relieve mankind from the duty of seeking truth and arguing about it and concluding upon it. Lessing in a famous passage¹ has declared, "If God held in His right hand all truth and in His left simply the ever-moving impulse towards truth, although with the condition that I should eternally err, and said to me 'Choose,' I should humbly bow before His left hand and say 'Father, give. Pure truth is for Thee alone.'" It may be that the aspiration after truth is even a higher attribute of humanity than its attainment. At all events, the law of a personal struggle towards truth, although

¹ *Eine Duplik*, i.

it involves, as it must, a certain pain and difficulty, enjoys this advantage, to which no autocratic assertion of truth can lay a claim, that it excites no resentment and leaves no sting of bitterness behind it; it is like the government of a State in which the franchise is widely extended; it rests upon the sure basis of general assent.

The thought of the Holy Spirit as revealing new truths, or revealing old truths in some new light, from age to age, is pre-eminently encouraging and inspiring. The Holy Spirit is the one Vicar of Christ. According to Archdeacon Hare,¹ "Truths which in one age are almost latent, or recognised singly and insulatedly by faith on the authority of a positive declaration, are brought out more distinctly by subsequent ages, and are ranged in their mutual connection, in their position as parts of the system of Truth, and in their relation to the rest of our knowledge concerning the nature and destinies of Man." Thus it is that the Old Testament exhibits an unbroken development of moral and spiritual truth. Thus, too, in the history of the Church one doctrine after another has emerged into special distinction—the nature of the Blessed Trinity, the being of the Church, the Atonement, Justification by Faith, and many another—and all in turn have passed in due relation into the general body of the Catholic Creed.

One of the curious popular ideas which are utterly wrong is that theology is unchanging, because theological formulas are not changed. But all experience shows that the world is much less

¹ *The Mission of the Comforter*, Note G, p. 207.

unwilling to make changes than to admit having made them. It aspires to veil constitutional innovations under the guise of precedent. It proclaims the immutability of law, while it is adjusting the law every day to new conditions by judicial interpretations and declarations. So, too, it is slow to modify creeds or articles or other formulas of religion; but all the while it is consciously or unconsciously working a profound modification in religion itself.

There is hardly any abuse of theology which has not been defended as essential to religion. It has never been difficult to find Scriptural texts in support of immoral doctrines or practices, if Christians were anxious to maintain them. Slavery, cruelty, polygamy, intemperance, the prohibition of anæsthetic medicines, have all claimed a warrant of Holy Scripture. Even so recently as in the year 1768 John Wesley could write in his Journal, "Those who do not believe the Bible well know (whether Christians know it or not) that the giving up witchcraft is, in effect, giving up the Bible." But these immoralities have yielded one by one to the force of Christian public opinion. Nor has the change been less marked in the sovereign articles of the Christian Creed.

Thus the Fatherhood of God was our Lord's revelation. If He did not originate it as a doctrine, He gave it currency and reality. But how differently has it been understood at different times! Did the Fatherhood of God bear the same meaning to St. Paul and to St. Augustine, to St. Thomas Aquinas, to Calvin, to Maurice? It has varied from age to

age; and although the advance of thought upon this high theme has not been without its reflux, like the flowing tide, yet upon the whole it has always made for a better understanding of God's love. And under the sunlight of that love some stern beliefs, characteristic of a worn-out theology, have melted away, or at least have lost something of their ancient coldness and hardness, such as Predestination, Election, Reprobation, Everlasting Punishment, and the like. The men who taught these doctrines and the men who denied them agreed in speaking of God as Father; but they understood His Fatherhood differently, some in a narrower sense and others in a larger, and the larger sense has prevailed. The Fatherhood of God has assumed a universal character. It has become impossible to believe, or even to imagine, that He would treat His children, whether in life or after death, with a less intense affection than any earthly father. And the theory of His relation to mankind has suffered a corresponding change. Nobody has confessed the change; it may be nobody has explained it; but it has come about gradually, like the passing from winter to summer.

Similarly the Atonement has been, and will ever be, a doctrine of the Christian Church. But how many divergent theories of it have been put forward! I do not speak of such fanciful vagaries as disfigured the theology of Origen. But the *Cur Deus Homo* of St. Anselm himself, despite its effect upon mediæval Christianity, is ill-suited to modern religious thought. The conception of the Atonement has ceased to be legal or formal or rigid or exact, and has become analogical. The Sacrifice, "full, perfect, and sufficient,"

offered upon Calvary is viewed as a supreme instance of that vicarious involuntary or voluntary suffering which is always and everywhere the price of blessing upon earth. It finds its human parallels in the deaths of heroism or martyrdom ; but it transcends these, as Deity transcends humanity. And mysterious as is the law of suffering, still it is a law ; it is not an arbitrary procedure ; it is the reflection of a sovereign will ; and even upon earth the light of blessing is seen shining through it. But because it is the will of God, it must needs accord, in its ultimate character, with His qualities of mercy and love. And the Christian belief is that this law, illuminated, as it is, by the Divine Sacrifice on Calvary, will at the last be fully realised and revered in the world where spirits live.

Again, it is a fact self-evident, upon a study of Christian history, that, if not the doctrine, yet the sentiment of Christians in regard to the future of souls has undergone a considerable change. A thoughtful living writer has said, "It is indeed one of the most curious things in moral history to observe how men, who were sincerely indignant with pagan writers for attributing to their divinities the frailties of an occasional jealousy or an occasional sensuality,—for representing them, in a word, like men of mingled character and passions,—have nevertheless unscrupulously attributed to their own divinity a degree of cruelty which may be confidently said to transcend the utmost barbarity of which human nature is capable."¹ Such a criticism may fail in its estimate of human sin as an offence against the

¹ Lecky, *History of European Morals*, ii. p. 238.

All-Holy God ; but it is less applicable to modern than to ancient theology.

The old formula *Extra ecclesiam nulla salus* is now accepted in a mitigated sense. No theologian of the present century imagines that the souls of the heathen who died before the Incarnation, or of pagans who, since Christ died, have never heard of His saving death, or of honest heretics and doubters, or of unbaptized children, are necessarily doomed to a pain everlastingly intense. Also the material images used by our Lord to impress men's minds with a vivid abiding sense of the unseen world—the undying worm, the everlasting fire of Gehenna—are not now taken, as they once were, to be literally true ; their physical character has simply died away. It is felt that He spoke the language of His time ; and His will was to enforce the awful difference between virtue and vice, but not to materialise and stereotype the conception of heaven and hell. Upon the whole Theology has been truest to His teaching when it has been least anxious to define what is the nature of hell or who will be its occupants. For our Lord revealed what was needed as a motive to human conduct, not what might be desired as a satisfaction of human curiosity. There is always a danger that the realisation of the unseen world, if it is excessively vivid, may crush the activities of the present life, as happened in Europe at the close of the first millennium of the Church's history, when medals were struck with the legend *Appropinquante mundi termino*, and the ordinary business of society came to an end. Hence it would seem that God designs to afford His Church only such light as will show

human nature in its true spiritual relation to Eternity. For reticence is the characteristic of all that our Lord asserted or intimated about heaven and hell. And the Church, in her strict reserve throughout her councils upon a subject so interesting as the future of souls, has followed His example, and so has spared her sons and daughters a grievous anxiety that might have befallen them if she had gone beyond what is written in Holy Scripture. She has guarded her liberty and theirs; and they have exercised that liberty in a gradual accommodation of doctrinal sentiment to the divine charity which is the light of human hearts.

Or, to take another instance, there is in St. Paul's Epistles, and especially in the 8th chapter of the Epistle to the Romans, a spacious vista of the Incarnation, as affecting not humanity alone but the whole Universe: "The earnest expectation of the creation waiteth for the revealing of the sons of God. For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God."¹ The majesty of such a conception impresses itself upon the mind. It harmonises with the scientific theory of man's relation to the sum of created beings. But how slow has the Church been to apprehend it! How long was theology centred in man with little regard to the angelic world above him or the animal world below! Astronomy and geology have lowered the position of man as a physical being, but they

¹ Rom. viii. 19-21.

have exalted him in his intellectual and spiritual character. They have exhibited his uniqueness as lying in the endowments of his intellect and his spirit. They have revealed wherein he is "little lower than the angels."

Thus theology admits a constant modification. It adapts itself by a subtle development to the thoughts of each age. And in each age it sanctifies those thoughts by reference to the standard of Christ.

There have, indeed, been ages of the Church when she has seemed to forget the Holy Spirit. "Croirait-on," writes Monseigneur Gaume, "que parmi les sermons de Bossuet on n'en trouve pas un sur le Saint-Esprit ; pas un dans Massillon ; et un seulement dans Bourdaloue ?"¹ In England even such a book as Law's *Serious Call to a Devout and Holy Life* is singularly devoid of reference to the Holy Spirit. Yet the faith in His illuminating energy is essential to the truly Christian temper.

For if the argument of this Essay possesses any force, it is a Christian duty to look upon the developments of belief, not as antagonisms or disloyalties to the Gospel, but as, at least potentially, operations of the Holy Spirit Himself. And it makes all the difference to the Christian life whether Christians welcome or oppose each new revelation, as it comes to them. If they dislike it and distrust it, they will live under the shadow of a great dread ; but if they believe in the present energy of the Holy Spirit as guiding the Church, through the voice of individuals, into "all (the) truth," they will live in

¹ *Traité du Saint-Esprit*, Introduction, p. xxix.

an attitude of hope or expectancy, as seeming to themselves to catch the first faint flush of light which heralds a new day.

Christians, if they are true to Christ, will be ever eager for new truth—not indeed for such truth as is contrary to God's original Revelation, but for such as issues from it and follows upon it. The Holy Spirit who inspired the Bible interprets the Bible—nay, the Bible under the Holy Spirit's influence interprets itself. A modern writer has said not untruly, "The present universal protest against the old conception of retribution is due simply to the fact that the Gospel itself has trained the mind to such a point of tender, humane, and just feeling that it necessarily repudiates it. The defenders of the old view hurl the Bible, as though it were a missile, at doubters and deniers; the New Testament says, Let us open it again, and read it in the light that it has kindled in our minds and in society, not disguising the tenderness and humanity which are its offspring. Whatever the Bible may be, it is not a Saturn, devouring its own children."¹

Faith is the keynote of the Holy Spirit's dispensation. Faith has inspired the most generous and gracious Christian souls. It is related of Pastor Robinson, the spiritual teacher of those Pilgrim Fathers who sailed in the *Mayflower* to be the unconscious founders of the great Republic of the Western world, how he charged them before God and His holy angels, that if they should receive any revelation beyond and above His own teaching, they should never permit themselves to reject it.

¹ Munger, *The Freedom of Faith*, p. 22.

Nobler words than these have seldom been spoken in Christian history. But they find an echo in the teaching of that great bishop of the Western Church, Phillip Brooks,¹ in his address to theological students: "Let your people frankly understand, while you preach, that there is much you do not know, and that both you and they are waiting for completer light."

Thus the Church of Christ must ever be a learner. She must be large-hearted and open-minded. She must live in the perpetual consciousness of the Holy Spirit. She must realise, not in word only but in truth, His inspiring and illuminating operation.

It is easy to lay down this principle, but hard to act upon it. For the Church, as her centuries elapse, gets somehow an impatience, as if it were in her old age, of novel opinions. She thinks she knows all that it is possible or necessary to know, and turns a cold shoulder to ardent souls that cry for more knowledge. Yet it may be that, if there is a sin against the Holy Spirit—a sin which Churches may commit as truly as individuals—this of shutting out the light of Heaven is such a sin.

There is no paradox so strange as that the Church, and the clergy especially, should not hold the van in the army of seekers for truth. The only possible explanation of it is, that they have forgotten that the secret of religion lies not in any record or evidence of the past, but in man's intrinsic and eternal spirituality. So long as the Spirit of God makes answer to the spirit of man, so long as He bears "witness with our spirit, that we are the

¹ *Yale Lectures*, vii.

children of God," religion is safe ; it may have its periods of visible success and visible failure, of elation and depression ; but it is safe. Our Lord did not promise His Church immunity from sorrow or sickness, but He promised that she should not die.

But let the Church once realise the indwelling power of the Holy Spirit, and new life will be hers. She will no longer woo the favour of Courts or the yet more perilous favour of the populace. She will speak of the divine testimonies even before kings ; it had been well if she had so spoken oftener in her long history. But none the less will she reflect that the greatest crime ever wrought upon earth was the act of one who "gave sentence that it should be as" the people and their leaders "required."¹

It is simply impossible that the Church, if conscious of the Holy Spirit working for her and within her, should set her heart upon ceremonial above service, or upon ritual above righteousness. "God is (a) Spirit," said our Lord in His conversation with the Samaritan woman at Jacob's well, "and they that would worship him must worship him in spirit and truth."² Nothing, indeed, is of first-rate moment in religion save obedience to the moral law of God. "He hath showed thee, O man, what is good ; and what doth the Lord require of thee, but to do justly and to love mercy and to walk humbly with thy God?"³ For the end of religion is to produce in man that "fruit of the Spirit" which is "love, joy, peace, long-suffering, kindness, goodness,

¹ St. Luke xxiii. 24.

² St. John iv. 24.

³ Micah vi. 8.

faithfulness, meekness, temperance.”¹ Without “the fruit of the Spirit” no spiritual religion is possible.

The best rule of Churchmanship is to go back to the example of Christ. For His was the one entirely spiritual life ever lived upon earth. Alone among the sons of men He breathed upon earth the atmosphere of Heaven. And in His life how little is seen of form or ceremony, how much of prayer and sacrifice and mercy and communion with the Highest and Holiest!

It is surely in obedience to His example that the hope of His Church must reside. For the Church has fallen sadly short of her ideal. She is not what she might have been, or what she feels she ought to be. She is no true Bride of Christ, but is many a time a shame even to herself, so deeply is she rent with schism and stained with sin. Yet the yearning for purity and unity is strong within her. How or when, or whether at all, that yearning shall be realised is a secret hidden in the bosom of Divine Providence. And if men speculate upon futurity, as they often will, it is perhaps in the Bible or in a General Council or in the Creed of the Apostles that they discern the hope of reform. But I do not think a reform of the Church—or such a reform as will undo the evil of centuries—will ever be possible, unless the Christian Church, in all her parts and in all her members, rises to the apprehension of the Holy Spirit, blowing, like the wind, “where it listeth,” and freely energising Christian hearts all through the Church with the beauty of holiness and the sacred light of truth.

¹ Gal. v. 22-23.

It is remarkable that the external unity of the Church seems to have lasted so long as it was required to impress the Catholic Creed with the stamp of ecumenical authority. Had the Church, from apostolic days, been broken into sections, she could not have formulated or guarded with adequate care the Faith of Christendom. Had she preserved her unity without loss or injury for many centuries, she would have been tempted and perhaps inclined to amplify the Faith. Whereas, in fact, the Catholic Creed was enunciated upon the authority of Catholic unity; and when the Creed was already complete, the unity ceased.

Nor can the tripartite division of Christendom—or the more fractional division, if it must be so called—be justly regarded by sober Christian minds as an unqualified evil. The argument of this Essay has tended to show that it is God's will to operate within the sphere of religion, in declaring and establishing His truth, by approximately the same means as He uses within the sphere of human learning. In both alike there is the genius of individuals, the authority of experts, the consensus of general opinion. In neither, since the disruption of unity within the Church, is there any one absolute decisive voice. But among the means of human enlightenment or amelioration the competitive principle plays an important part. For in the moral or spiritual life competition, instead of lowering the higher, rather elevates the lower of the rival interests. Thus no sooner is a higher religion set beside a lower, as, *e.g.*, Christianity beside Mohammedanism or Hinduism, than it begins, by an almost insensible

process, to draw the lower religion towards itself. It may not win many converts, and if it were estimated by a table of conversions, it might look like a failure; but to a deeper insight its influence will seem profound. In India, for example (if I may take the country which I know best), not only has Christianity, by force of public opinion, abolished cruel practices such as infanticide and *sati*, although they were sanctioned by native religious sentiment, but it is slowly creating such a moral opinion as is adverse to the immoralities of heathen worship. In the contest of Christianity with heathenism the rivalry of religions is seen in its beneficent effect. Nor is any estimate of Christian missions just or adequate, unless it takes account not only of secessions from the non-Christian religious systems, but of the influence upon those systems in themselves.

Some such result, though far less striking, follows upon the appearance of ecclesiastical differences within the Christian Church. A Church, like a secular power, if she is free from the dread of rivalry, can do as she likes without regard to public opinion. But let a rival approach her door, and at once she must justify herself before the world. Whether the great intellectual and spiritual movement which is called the Reformation has upon the whole proved a loss or a benefit to religion, there can be no doubt that it has exercised an intensely bracing influence upon the Church of Rome; it has cleansed her court, it has purified her exchequer, it has mitigated her abuses, it has inspired in her a new spiritual life. There has been no personally immoral pope since the Reformation. It is true that the loss of

unity has involved a loss of power ; or, at least, that it has deflected a certain amount of power from spiritual objects upon which it might have been, although it would not necessarily or even probably have been, expended. But against this loss must be set some compensating advantages—a purer faith, a brighter spirituality, a higher conception of ecclesiastical duty.

Protestantism, it is said, has been the parent of many schisms. Wherever personal liberty exists, vagaries accompany it. The excess or indiscipline, if it occurs in the Reformed Faith, is the price of spiritual emancipation. It is an evil ; and if the Church were at one, it might not have arisen, or it might still cease to be ; but it brings a compensating good. For great as is the blessing of unity, greater—far greater—is the blessing of truth.

The sacrifice of external unity in the Church is not an unmixed evil ; nor is it an aggravated evil, except so far as it impairs the consciousness of an inward spiritual unity among Christians. But of that consciousness the source is faith in the Holy Spirit's Presence. It is impossible that Christians, believing in that Presence, should refuse intercourse one with another. It is impossible that they should feel no sympathy one for another. And in such proportion as they hold that faith with intensity and reality, will they draw ever nearer one to another.

It is thus that the doctrine of the Holy Spirit seems to be the natural medicine for the needs of modern theology. Human nature calls to-day for a satisfaction of its intrinsic religious impulses ; and

it finds that satisfaction in the answer of the Spirit of God to the spirit of man. It craves a living spiritual energy working in the world ; and it finds that energy in the Holy Spirit. It aspires to a moral and spiritual elevation above the common clouded interests of life ; and the Holy Spirit is seen as the author of noble thoughts and high resolves, and the sacred inalienable sympathies wherein lies the affinity of human nature to the Divine. It demands a ground for the hope that man is moving, as in material so in spiritual things, to an ideal ; and the Holy Spirit is revealed as guiding the Christian Church year by year and century by century to perfect truth.

So momentous, so essential, is the doctrine of the Holy Spirit. It is the paramount spiritual blessing of the modern Church.

What a vision of the Church, not as she is, but as she might be, dawns upon the soul in the contemplation of that doctrine !

She casts her eyes in tender memory backwards to the hour when Jesus sat in the chamber at Jerusalem with his disciples. "Having loved his own which were in the world he loved them unto the end."¹ She sees the bathing of the disciples' feet ; she hears the warning of the traitor's presence ; she watches Judas going out into the darkness ; she listens to St. Peter's bold avowal and the Lord's rebuke of it. "The cock shall not crow, till thou hast denied me thrice."² Then upon her ears falls the promise of the Paraclete, "I will pray the Father, and he shall give you another Paraclete, that he

¹ St. John xiii. 1.

² St. John xiii. 38.

may be with you for ever, even the Spirit of truth.”¹

She knows that Holy Spirit to be Divine. She knows Him to be co-eternal with the Father and the Son. She baptizes her children all the world over into the name of the Triune Godhead. She can say from her heart the words of the Catholic Creed, “In this Trinity none is afore or after other ; none is greater or less than another ; but the whole three Persons are co-eternal together and co-equal.”

It is the Christian faith that the Holy Spirit has ever worked, since the morning of Creation, upon human hearts and spirits. The Church of Christ can find no pleasure in setting any bounds of time or place or nationality to His all-pervading influence. For as the prevalence of many religions in the world, by the witness they afford to man’s imperishable longing for God, creates a probability in favour of the one true absolute religion which is Christianity, so the thought of the Holy Spirit, as the Source of all that is or has been sacrosanct in the conceptions, sentiments, and actions of the human race in pre-Christian days, recommends the doctrine of His special and perpetual Presence in the Church of Christ. For human history abounds in foreshadowings of such truths as in the fulness of time are fully revealed.

The Church, then, in the retrospect of the ages beholds everywhere the energy, faint and rare at first, but ever increasing, of the Holy Spirit. She observes how in the Old Testament the revelation of the Spirit, which began with His brooding upon

¹ St. John xiv. 16-17.

the face of the waters at the Creation, passes from a creative or formative agency to an intellectual, from an intellectual to a moral, and from a moral agency to one that is wholly sacred and spiritual. And she finds that revelation consummated in the Saviour's promise of a Personal Divine Spirit who should be sent from Heaven, after His own Ascension, upon the disciples and should remain with them for ever, and should guide them and His Church into "all (the) truth."

Such is the Creed of the Church; and as she reflects upon Christian history in its moral and spiritual aspects, no interpretation of it seems to her so simple or natural as that the Holy Spirit, according to that divine promise, has indeed informed and enlightened the minds and consciences of men. The Holy Spirit has been their guide in the region of faith, taking of the things of Christ and declaring them to His Church, helping her to steer her difficult course in safety amidst the shoals of heresy, forming in her, as it were, a theological habit of mind, creating a terminology, teaching her what to define and what to leave for a time, or for ever, without definition, guarding her against error, leading her in the way of truth, and so building up that majestic and immutable pillar of intelligent Christian orthodoxy—the Catholic Creed. And when the Holy Spirit has accomplished the divine purpose in establishing the Creed, and even while He is establishing it, He acts with an equal energy upon the human conscience, in the Church pre-eminently, by educing from Christ's original moral law more and more vivid and acute realisa-

tions of Christian duty. It is by the operation of the Holy Spirit that the Church of Christ, and the Christian world in obedience to her authority, has condemned infanticide, slavery, cruelty, injustice, intemperance, impurity, and all the long catalogue of social evils in the world. The men and women who have fought these evils in Christ's name have one and all professed that it was not they who won the victory of themselves—not they, but a Power within them, stronger than themselves, inspiring and energising them and rendering them capable of achievements beyond their natural scope. That Power, as they knew, has been no other than the Spirit of God. “Not by might nor by power but by my spirit, saith the Lord of hosts,”¹ is the motto inscribed upon their hearts. The Spirit was mighty in the first age of the Church, and He is mighty still. Who shall presume to set a limit to His inspiration? who shall dream that He was nearer to the saints of old than He is now? who shall perceive His influence in a Telemachus and not in a Fabiola, or in a Fabiola and not in a Francis of Assisi, or in a Francis of Assisi and not in a Francis Xavier, or in a Francis Xavier and not in a Luther, or in a Luther and not in a Howard, or in a Howard and not in an Elizabeth Fry, or in an Elizabeth Fry and not in a Henry Martyn, or in a Henry Martyn and not in a Damien? Nay, however various their gifts were or their operations, “all these worketh the one and the same Spirit, dividing to each one severally even as he will.”²

But the temptation of the Church has always

¹ Zech. iv. 6.

² I Cor. xii. 11.

been to magnify the past. It is easier to think of the Holy Spirit as working in the hearts of men living centuries ago than as working now. Every age believes its own difficulties to be greater and its own achievements to be harder than those of any other age. But when once the doctrine of the Holy Spirit's present activity is fully realised, it becomes natural to look for daily instances of His grace. Nothing seems too arduous or perilous for the Church then. Her triumphs in the past are only auguries of the greater triumphs awaiting her in the future. The light upon which her eyes are fixed is not the sunset: it is the dawn of a glorious day.

Dr. Carey, the celebrated missionary, in the beginning of his career adopted as his motto the twofold saying, "Expect great things from God. Attempt great things for God." It is a saying which expresses the true spirit of the Christian Church. For if there is any lesson taught by the history of the Church, it is that moral and spiritual reforms, however difficult they may have seemed, yet, if they have been undertaken in a resolute and prayerful mind, under the inspiring guidance of the Holy Spirit, have again and again been carried to a successful issue.

The Church, if she is true to her high mission, will aspire to stand in the van of progress. She will be ready and eager to welcome the action of the Holy Spirit. She will appraise intimations of advance in religion or morality, not by reference to law or custom, or the letter of a book, or the formula of a system, but by the free and spontaneous energy

of the Holy Spirit. She will believe that nothing which is right can be impossible. It may be necessary to take account of methods and opportunities, but in the end the Will of God shall be done. And in a world which is ever moving, physically and morally, the one entirely sacrilegious thing is to stand still.

The age of moral and spiritual reforms is never over. There are high causes appealing to-day for the sympathy and energy of Christian souls all over the world. The Church is never so worthy of her Divine Master as when she assumes her right of leadership in some great movement for the amelioration of humanity. She is never so unworthy as when she follows, reluctantly and painfully, in the beneficent path which others, and they perhaps not Christians, have traced for her feet. In the promotion of temperance and purity, in the improvement of the social conditions under which the masses of the people in the great cities live and dwindle and die, in the protection of the subject races of the Empire against demoralising influences, in pitifulness for the young and ignorant, and for "those that are out of the way," and for the lower world of animals,—in all the many causes which make for the dignity and sanctity of human life,—she will find the satisfaction of her spiritual instincts.

It may be that for the Church as for individual Christians the performance of duty will prove the best and surest avenue to truth. It may be that her wisdom will be proportionate to her sympathy and generosity. For God has not vouchsafed the

understanding of His counsels to speculative subtlety apart from practical sacrifice. At all events, the Church will be vigilant and progressive, ready to learn new truths and to attempt new enterprises ; she will deem nothing too hard for God ; she will trust in His Providence ; she will believe that to them that love Him all things work together for good. She will think her own interest, or safety, or honour as nothing in comparison with the joy of serving Him and propagating His kingdom. And all this will be the work of the Holy Spirit. But after all, as a State is only the sum of its citizens, so the Church is the sum of Christian men and women. The Holy Spirit acts upon individual souls, and through them He acts upon the Church. All that is virtuous in the world, all that is sacred, has at first been the discovery or the property of one person. There is no other way of making a community good than by making its members good. It is just to treat the reformers of society with a certain suspicion, if they do not begin by reforming themselves. But every citizen can enrich the State with the tribute of one pure, honourable life ; and every Christian, if he will, can ennoble the Church with the treasure of one devoted, consecrated soul. And this, too, is ever the work of the Holy Spirit.

In the year 1352, on the Festival of Whitsunday, Louis of Tarentum, after his coronation as king of Jerusalem, instituted an order called The Order of the Holy Spirit, in honour of the Divine Person under whose special protection he believed himself, after the manner of his age, to live and to

fight. Such an order might well be revived—not military, as his was, but devoted to the cause of charity, peace, and purity. It would be a true society of the knights of the Holy Spirit. For if there is hope for the world in the action of the Holy Spirit upon the Church, still greater is the hope in His action upon personal Christian lives. He is the author of grace and joy and truth and love. He alone converts the souls of men from evil to righteousness.

Of “the fruit of the Spirit” in its personal aspects there is no need to speak at length. All students of Christianity acknowledge it. All Christians in the sanctuary of their consciences attest it. It is a saying of St. Athanasius that “As cold waters are pleasant to those who are thirsty, according to the proverb, so to those who believe in the Lord the coming of the Spirit is better than all refreshment and delight.”¹ But in the Bible, and especially in the New Testament, and most of all in the words of our Lord, and in St. Paul’s inferences from them, three characteristics of His sacred influence are emphasised.

He is the Spirit of Truth.

So our Lord, in St. John’s Gospel,² says expressly, “the Paraclete . . . even the Spirit of truth.” It is His function to dissipate untruthfulness. He is the source of light, intellectual and spiritual. He is like the sun scattering the clouds of ignorance and prejudice. He is the enemy, and some day He shall be the destroyer, not only of error but of sin. And to shut out the light by wilfulness of mind, or

¹ *Festal Letters*, xx. 1.

² xiv. 17.

to admit it but half-heartedly, or to see it and to refuse its illuminating grace, is to do despite to the Holy Spirit of God.

He is the Spirit of Love.

When St. Paul speaks of "the fruit of the Spirit," he puts love first, above all else.¹ It seems that the Holy Spirit by His gracious influence must soon or late destroy the sad uncharitableness which is, and has been for so long a time, the bane of religion. Christians are uncharitable; and sometimes the nearer they are in opinion one to another, the more uncharitable they become; not because they make the mistake of looking at differences, but because they will not do one another the justice of looking at agreements. And it is probable that no mitigation of prejudice or harshness can be so beneficent as when men, and Christians above others, get to realise the thought of the Holy Spirit, who ever "bloweth, like the wind, where it listeth," as stirring in all true hearts the impulses to the knowledge and love of God their heavenly Father. "Can any good thing come out of Nazareth?"² is an objection long ago shown to be as futile as it was mean. But he who has learnt that the Holy Spirit may reveal the truth of God to another as well as to himself, and that he commits a sin if he refuses to hear that revelation—such an one will not be far from exhibiting the temper of a universal charity.

Lastly, the Spirit is the Spirit of Holiness.

He is the Holy Spirit. That is His unique titular prerogative. "The Holy Spirit," says St.

¹ Gal. v. 22.

² St. John i. 46.

Basil, "is His proper and distinctive appellation."¹ And again, "He is called holy, as the Father is holy and the Son is holy; for to the creature holiness is brought in from without, but to the Spirit holiness is the fulfilment of nature, and it is for this reason that He is described not as being sanctified, but as sanctifying."²

For in His inspiring potency lies the secret of the "holiness without which no man shall see the Lord."³ And holiness or sanctification is the God-like quality in man. It is not merely the supreme human attainment in the sphere of conduct; but it is the attainment which assimilates human nature to Divine.

Holiness, as I have tried to show elsewhere,⁴ is something different from morality; it is morality with the light of heaven playing about it; it is to morality as a landscape bathed in rays of sunshine is to the same landscape when all around is dark and bare. Nor is it possible to attain to holiness without the thought of "the high and lofty one that inhabiteth eternity, whose name is Holy."⁵

The quality of holiness is seen in our Lord's life—in its serenity, its patience, its beauty, its immunity from sin. It is seen, too, so far as it may be after His example, in the lives of His saints who have been so unworldly and so often hated by the world, and who have shrunk with so keen a sensitiveness from the presence of sin in others and in the

¹ ἡ κυρία αὐτοῦ καὶ ἰδιόζουσα κλήσις.

² *De Spiritu Sancto*, ch. ix.

⁴ *The Hope of Immortality*, pp. 136 seq.

³ Heb. xii. 14.

⁵ Isaiah lvii. 15.

world, and most of all in themselves. And this, too, is the gift of the Holy Spirit and His alone. For to quote St. Basil again¹ in his great treatise on the Holy Spirit, "As when a sunbeam falls on bright or transparent bodies they themselves become brilliant too, and shed forth a fresh brightness from themselves, so souls wherein the Spirit dwells, illuminated by the Spirit, themselves become spiritual and send forth their grace to others."

St. Paul, as is well known, makes use of a singular argument in addressing his converts upon the duty of personal purity. He says, as though reminding them of a truth implicit in their Christian profession, that their body is a sanctuary of the Holy Spirit. It is an argument essentially Christian. No religious teacher before Christ could have used it. None since Christ could wholly ignore it. For of all motives to purity—that divine virtue—the strongest, as experience has proved, is the religious conception of the body as the temple of the indwelling Spirit of God.

To such a point—so high, so sacred, so divine—does the doctrine of the Holy Spirit lead.

Was it too much, then, to say in the beginning of this Essay that the doctrine of the Holy Spirit seems to contain in itself the solution of many difficulties that encompass human thought and human life? It forbids despondency, profanity, impurity. It creates a belief in the vivid and vivifying energy of the Church. It sets the personal soul in relation to its Maker. It sanctifies in Christian eyes the human body. It illuminates the

¹ *De Spiritu Sancto*, ch. ix.

darkness and sadness of material life with the realisation of a spiritual and eternal world.

The doctrine of the Holy Spirit is not understood if it is not regarded in all its many various lights. It is at once social and individualistic, collective and personal; it touches the life of the Church as well as of every member of it; and the life of the Church it touches in her councils and conciliar definitions no less than in her regular public worship; nay, it reaches beyond the Church to the thoughts and efforts of divinely gifted men before her and without her, and sets them in contrast with the full spiritual illumination of Christ's Gospel. For the mind of the Spirit, the life of the Spirit, the revelation of the Spirit,—these and others such as these are the notes of Christianity. It is Jesus Christ who originated and emphasised the distinction between the flesh and the Spirit, between the secular life and the spiritual, between the Church and the world. And as the Church and every Christian are filled with the Spirit, in such degree do they approximate to Christ.

Thus it is that the cultivation of the spiritual faculty is the one thing needful for the Church in the present day. Against all material things in their impressiveness and seductiveness stands, and must ever stand, the spirituality of man. He who knows himself to be a spiritual being ever looks beyond the visible, palpable world. He asserts his affinity to God. He claims his inheritance of Heaven. And in the last resort, upon and amidst a thousand religious differences, all depends upon the spiritual or secular view of man and of the

universe of which he is a part. For no greater or truer words were ever spoken in theology than those of St. Paul, "The mind of the flesh is death; but the mind of the Spirit is life and peace."¹

¹ Rom. viii. 6.

THE END

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